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December 14, 1957

America

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by Paul Marx, O.S.B.

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America

National Catholic Weekly Review

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Correspondence

Christmas Suggestion

EDITOR: The last academic year I spent at a U. S. Catholic college as an NCWC exchange student from Germany. The year was a very successful one, and I was glad to have the chance of studying in your country.

In one thing I was a bit disappointed: I did not get an invitation for the Christmas holidays. I do not blame the students for that, for most of them did not think of it, nor did the student council. I think the school might have taken care of it, though, but it did not.

In the end, I got an invitation from a family by writing to the bishop of the diocese and telling him about my situation. I had a wonderful time that Christmas and learned a great deal about American family life—a thing I consider to be as important as studying in college.

I am sure there are a lot of Catholic families who would be glad to have a foreign student stay with them for a couple of days, but they do not know how to get in touch with foreign students. Why not write to neighboring Catholic colleges and universities or to the chaplains of State or secular schools?

Incidentally, may I correct a popular idea? A foreign student does not have to be entertained all the time. He is glad to be part of the family for a while. And there are so many things to do: watch TV, listen to records, etc.

Hamburg, Germany

KARL KRAUSE

Sodalists as Lay Apostles

EDITOR: The New York Professional Sodality has formed six apostolic sections according to the principal professional groupings of its present membership. In these groups the members receive the necessary spiritual and intellectual training, which the recent World Congress of the Lay Apostolate has shown to be so necessary.

I believe that Donald J. Thorman in his letter (AM. 11/16, p. 177) fails to distinguish between the Sodality and the YCS, YCW and the CFM as lay apostolic organizations. Since the purpose of a professional sodality is to further the Kingdom of God in and through the professional milieu, its apostolate is not "directed from above," but springs up "from lay initiative and through lay action." The Sodality has its priest director and the other groups their chaplain, who, to quote Msgr. Cardijn in his

address, "The Priest in the YCW" (Jan., 1938), "gives to the whole organization, to all its action, to all its training, the stamp and character of Catholic Action."

I certainly do not wish to minimize the importance of the Jocist groups, but I would not like to see the role of the adult Sodality minimized in any way.

THOMAS I. MONAHAN

Jackson Heights, N. Y.

Family and Parish

EDITOR: I believe I have read all the articles and letters in AMERICA, up to Nov. 2, on the Catholic college graduate in the parish. Each writer's contribution contained many portions of truth. As a Catholic mother, may I comment from a parental point of view?

As Catholic parents of six Catholic university graduates, we have experienced that there are many deep Christian sensibilities which only parents can implant in the hearts and minds of children in the home and family. One of these is the wholesome and normal appreciation of one's membership in the parish, with its corresponding obligations and responsibilities. Rice Lake, Wis. MADELINE M. GANNON

Scholarly Protest

EDITOR: Upon reading your editorial of Nov. 9, "The Scholarship Problem," I bristled with anger. Both the quoted Dr. Gresham and the author seem to feel that scholarships should be awarded solely on the basis of financial necessity.

In my opinion, a college scholarship should be the equivalent of a reward for excellent high-school achievements. It should not be blindly granted on a financial basis alone. Rather, this should be a secondary factor.

I also am a scholarship student. True, my own financial status prompted me to apply for aid. However, it was my scholastic record which spoke in my behalf. As a further contradiction, let me state that, though I was offered two scholarships, I accepted one of far less monetary value, but from a school which better suited my chosen field. Numerous other students have done the very same thing. A sincere present or future college student is not a "gold-digger"—he is a person in search of knowledge.

MARY ANN WALTERS

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Current Comment

Kennan on Europe's Peace

While Nato members were still wondering whether President Eisenhower would attend the top-level Paris meeting on Dec. 16, a voice from the sidelines spoke out on Nato's strategic problems. The voice was that of George F. Kennan and was carried over the radio of the BBC in England. Mr. Kennan, one-time U. S. Ambassador at Moscow, is lecturing this year at Oxford.

For Mr. Kennan, who developed his theories in several addresses, the West is following the wrong road to peace in Europe. In particular, he warned against a reported plan to arm Nato forces in Europe with tactical nuclear weapons. This measure, he contended, would seriously increase military tension. It would not only diminish the chances of Soviet troop withdrawal from East Germany, but would lead to the possibility that a small disturbance on the continent might turn into a major world conflict. There is but one "reasonably hopeful alternative" for Europe, as he sees it. This would be to bar the great nuclear powers from any role "as direct factors in the future development of political relationships on the continent."

Some would see in this circumlocution a plea for the military neutralization of the continent. Germany and France, Mr. Kennan believes, should reorganize their forces into paramilitary units which would defend the country "at every village crossroads." Such a proposal involves a drastic departure from present strategic concepts, if not the scrapping of Nato. We may disagree, but Mr. Kennan's dissenting views may at least serve the good purpose of preventing our political and military thinking from getting fatally bogged down in routine.

Don't Save on Aid

For the moment we are not concerned with the argument over the character of U. S. foreign aid. Those who argue that the mutual-security

program is lopsidedly militaristic, and that we ought to do more to assist the backward economies of Asia and Africa have some persuasive arguments, but these must wait for another time.

At the moment we are concerned about what Congress may do to the entire foreign-aid program when it re-assembles in January. Already defense expenditures have been increased, and the President's budget for fiscal 1959 will inevitably call for still heavier outlays. In his Oklahoma City speech, Mr. Eisenhower said that to keep the budget balanced "entire categories of activities" would have to be deferred or eliminated. Only in this way could room be made for additional spending on arms. He also said that the cuts must be made in domestic programs, not in conventional armaments and foreign aid.

The rub is that none of the eligible domestic programs—aid to farmers, veterans' benefits and grants to the States—can be cut in time to have much effect on spending during fiscal 1959. All these programs are based on laws which cannot be changed quickly enough to influence next year's budget. So foreign aid will look more tempting than ever to election-year-conscious congressmen.

This is the kind of situation that calls for greatness on the part of the citizens as well as of Congress. Only assurances from back home that the people are alert to the renewed threat from Moscow and are prepared to make fresh sacrifices can avert some very dangerous economizing.

Ike's Undelivered Talk

Not the least of the unfortunate consequences of President Eisenhower's most recent disability was the cancellation of the third in his series of "chins up" speeches. From what is known of this talk, which was scheduled for Cleveland on Nov. 16, it was just the sort of chow to serve the troops—the troops being the American people and their representatives in Washington.

According to Labor Secretary James P. Mitchell, who incorporated the gist

of the President's text in a speech to the Manufacturing Chemists Association in New York, Mr. Eisenhower intended to emphasize certain critical aspects of U. S. foreign policy. He planned to appeal for renewal of the Reciprocal Trade Agreements Act, which expires next June; for U. S. membership in the Organization for Trade Cooperation; and for public support of foreign military and economic aid.

If one may judge from the tenor of Mr. Mitchell's remarks, the Presidential text dealt forthrightly with all these controversial issues. There was, apparently, no euphoric effort to disguise the difficulty of the road ahead, or to minimize the cost of traveling it. As the Secretary told the manufacturing chemists:

The task before us is enormous and I know that Americans have always shown a greatness of spirit and a capacity for understanding and a knowledge of the demands and the austerity and privations of both war and, if I may say so, peace; and I know that these qualities will still hold forth in the very crucial days ahead.

We are happy that Mr. Mitchell transmitted to a local audience the gist of the President's message. We would be happier still if the full text had been released to the press, or if some member of the President's team had substituted for his ailing captain and read the speech to a national radio and TV audience. It had the authentic ring of leadership.

Swiss Regrets on Refugees

The Swiss are a prudent, realistic people. They have had to be, in order to survive in the heart of a Europe torn by two great wars. Sometimes, in the eyes of their envious neighbors, they seem entirely too materialistic in the defense of their interests. In most cases, the Swiss Federation has gaily gone on ignoring its critics.

On one phase of their recent history, however, the Swiss have been genuinely uneasy in conscience. They now acknowledge that, in their wartime policy toward Jewish refugees from the Nazis, they put too high a priority on security and too low a priority on humanitarianism.

The Federal Council, or executive

organ of the Swiss Federation, has recently come up with a report on this troubling matter. It acknowledges frankly that during the war the country was not hospitable enough and applied the right of asylum too stringently. This, they claim, will not happen again. In its recommendations for the future, the council stresses that the question of admitting refugees from other countries is not just a security question but also "a very important humanitarian and political problem."

Yet, during World War II, serious reasons dictated the extreme conservatism of the Swiss. The country was under constant threat of invasion by the Nazis; the importation of food was dependent upon the good will of the Axis; though the Swiss had an excel-

lent military intelligence system, they did not realize the full horrors of the concentration camps until late in the war. That the Swiss now admit they failed in their duty to humanity is to their national honor. Their attitude should be duly noted in other countries where refugee policy is dictated more by security considerations than by Christian charity.

Significant Conference

Few of the 545 registered delegates to the Nov. 24-26 convention of the Religious Education Association, held at the Palmer House in Chicago, came away without the feeling that they had done some hard work. A closely packed

program of discussions and addresses, featuring a list of authorities too long to name, made this conference one of the most important educational forums of 1957.

The REA is an association of approximately 3,000 leaders in the fields of religion and education. In many cases they are administrators and scholars who occupy policy-making positions, in which they are frequently able to implement REA objectives in hundreds of national, regional and local educational and religious agencies. The association does not undertake to study operations that are adequately provided for by the educational organizations of the Christian and Jewish faiths. Rather, the REA concentrates on those strategic factors that are of common concern to all re-

Plus or Minus in Laos?

Laos is an obscure, land-locked kingdom, embraced by French Indo-China until the Geneva Conference in 1954 (Am. 6/9/56, p. 255). Almost unknown in the U. S., it may some day be as familiar as Sputnik; it is strategically important. Bordering China and Communist North Vietnam, it is a logical next step in expansion. Moreover, its geographic position makes it a difficult but possible invasion route into Southeast Asia as long as the classic invasion route, South Vietnam, is effectively blocked. Finally, its defection to the Communist camp would be a bitter diplomatic defeat for the West.

Since 1954, two northeast provinces (Sam Neua and Phong Saly) have been held illegally by a Red group, the Pathet Lao (Land of Laos). PL leaders are related by blood and nationalist ties to many political chiefs in the Royal Lao government. Despite these ties, there has been sporadic fighting since early 1955.

For more than a year meetings have been held to end the division. Initially the Pathet Lao made heavy demands as the price of peace, but patient negotiation and internal PL tribulations have cut these down. In mid-November an accord was reached which turns PL troops over to the Government, sets up local elections in the two provinces early next year, and gives the PL two secondary ministries in a new coalition cabinet.

Western observers look upon the pact as a setback for their policies, inasmuch as they have steadily opposed any compromise that would in-

volve admitting PL ministers into the Government (a favorite Communist wedge toward ultimate domination). Unquestionably the presence of Communist-supported ministers (neither is certainly a Communist) involves great risk, and support of the group by China has been strong.

But there can be plus values in the decision. In the first place, accord with the PL ends the fighting and division that have embittered Laotians. And the terms of surrender were far less favorable to the PL than those originally demanded.

More important still, U. S. representatives in Laos have a unique opportunity to demonstrate to both democratic and Red elements in Laos the genuineness of our aid policies. The former PL leader, Prince Souvanna Vong, has been assigned the portfolio of Planning, Reconstruction and Town Planning in the new Government. He will be working in close cooperation with the U. S. Economic Mission in his country. He will have the opportunity to see at first hand what the United States is doing—and what it is not doing.

Here is both test and opportunity, provided U. S. policies are flexible and straightforward. Perhaps nowhere else in the world will our intentions and accomplishments receive so close a scrutiny as in this remote kingdom. And in few places will they have so direct a bearing on a country's future.

If the U. S. representatives in Laos can persuade the ex-PL minister that this country has a better inventory of goods to sell to Laos than have China and the USSR, the diplomatic "setback" had a lot of plus values indeed.

FRANCIS J. CORLEY

FR. CORLEY, S.J., visited Laos early in 1956 on a Far Asian tour financed by a Ford Foundation grant.

ligious groups and all educational institutions.

The REA functions through local chapters and its national convention. Its regional meetings and commissions work out solutions to a variety of specialized problems. It publishes a bi-monthly journal, *Religious Education*, each of whose issues presents the views of experts and the findings of research on a major problem of religious education in relation to American education and culture. The \$5 annual membership dues in the Religious Education Association (545 W. 111th St., New York 25, N. Y.) include a subscription to this professional journal. Though Catholic participation is sizable, it could well be increased.

Mike Wallace Muffs One

In his national interview program on Saturday, Nov. 30, Mike Wallace struck an ideological gusher but didn't stay with it long enough to stake out a claim.

Mike was interviewing publisher Bennett Cerf. The theme of their dialog was book censorship. Inevitably, up came the topic of the National Office for Decent Literature (NODL). Mr. Cerf said he didn't like NODL. Mike took NODL's part, quoted from an NODL statement and handed Mr. Cerf a paperback, asking him to read a marked passage over the air. Mr. Cerf, as from a serpent, recoiled. He wouldn't read it. When he criticized censorship, he said, he wasn't talking about trash of this order. Mike soon passed on to his next question. The incident had dramatized the greatest weakness in the entire anti-NODL campaign, but Mike muffed his chance to score.

The point to have made was this: what self-regulatory steps are U. S. book publishers ready to take in order to get the "trash" off our newsstands? If publishers refuse to do their part, groups like NODL must step in to fill the vacuum.

The Kitchen vs. Outer Space

Are we beginning to catch our breath again after the first sharp shock of the Soviet Sputniks? For a while it looked as though the entire country was going into a somewhat hysterical tailspin of deflated confidence and self-pity. Now

the tide is turning. Chancellor of the University of Chicago Lawrence A. Kimpton said Nov. 30 that he is "fed up" with the way everybody has been blaming everybody else. "Everybody is to blame except the guy who's talking," he commented.

In Worcester, Mass., Bishop John J. Wright felt the same way about it. Speaking to a group of Fourth Degree Knights of Columbus, he predicted

a distressing winter of largely pointless mutual recrimination among our political parties and a commencement season next spring of panic-stricken addresses on the alleged inadequacies of our school system.

This is no time "to walk out on the American school system," the Bishop added. The purpose of education is not merely to condition us for space travel. Its concern is with things of more permanent interest and value—"things more close to the kitchen, the hearth, the cradle and the living room than to outer space."

There can be no doubt about the fact that this nation, out of concern for her own security, must take steps to see that she is not overwhelmed by superior Soviet technological achievements. On Dec. 1 we read a sobering analysis of our present position in the interim report of the President's Committee on Scientists and Engineers. But we must also remember to keep our sense of values, and not allow ourselves and our schools to be dehumanized in a scientific race with the Reds.

Sukarno's Escape

Were we of a cynical frame of mind, we might remark that the attempted assassination of Sukarno on Nov. 30 was the fault of no one but the Indonesian President himself. Indonesia, heir to the former Dutch East Indies possessions, has been in a state of political turmoil for some time. Much of the responsibility must be laid at the door of Sukarno.

Sukarno was one of the heroes of Indonesia's struggle for independence from the Netherlands. Yet, outside the island of Java, the Indonesian President has lost much of his pristine popularity. His ideas on "guided democracy" have alienated many Indonesians. Moreover, his rash decision some months ago to include Communists in the Government

has given greater impetus to the autonomy movements that have taken hold in many of the outlying island-provinces. Far from being a united country, Indonesia today is rather a loosely linked group of rebellious islands.

Hence while the violence of the opposition to Sukarno may come as a shock, the fact that it exists is no surprise at all.

... and West New Guinea

In view of the political instability of Indonesia, of which Sukarno's brush with death is but one manifestation, we can only commend the UN vote of Nov. 29. Faced with an Indonesian-sponsored proposal to reopen negotiations on the West New Guinea issue, the UN voted to spare itself further fruitless debate.

The world body, no doubt, based its decision solely on the merits of the case. The validity of Indonesia's claim to sovereignty over this Dutch possession is by no means clear. But, if the UN needed another reason, it could have found it in the attempted assassination of the Indonesian President. This is no time to turn over the people of West New Guinea to the uncertainties of rule by Sukarno's turbulent Indonesia.

Around the Arab World

► In answer to a Jordanian complaint, UN Secretary General Dag Hammarskjöld arrived in Jordan on Dec. 1 to mediate new Arab-Israeli disputes. After a year of relative peace along the frontiers there was danger of a complete breakdown of the truce machinery set up by the UN. But no one expects resumed hostilities. The renewed bickering rather serves to demonstrate the power of Radio Cairo throughout the Middle East. Charged by Egypt with being soft, Jordan's King Hussein has been forced to take a tougher line toward Israel. Arab nationalism must be placated.

► The visit to these shores of King Mohammed V of Morocco is proving successful for both host and guest. An agreement concerning the five U. S. bases in Morocco, which has been hanging fire since Moroccan independence, is expected to materialize as a result of Mohammed's trip to Washington. The United States will continue its program

of economic and technical assistance in Morocco. On the King's return to Rabat his country should be more firmly wedded to the West.

► Egypt's President Nasser shows signs of demonstrating that his policy of "positive neutrality" is more than mere words. Foreign Minister Mahmoud Faw-

zi, now in the United States, is reportedly anxious to confer with Secretary of State Dulles. Object: mending fences sadly in need of repair since the Suez Canal nationalization. Moreover, we may soon have an agreement on compensation for Suez Canal Company stockholders. Eugene Black, president

of the World Bank, reports progress in his talks with President Nasser. If agreement is reached, the way will be open for Egypt's resumption of business with the West and for a halt to the economic trend Sovietward. At least that's the way it looks until the next Nasser-engineered crisis.

From a South American Diary

Tuesday, Nov. 19: La Paz, Bolivia. Mass offered in chapel of diocesan priests from St. Louis, Mo. First mission team from a U. S. diocese; three priests here since June, 1956. In afternoon we jeep to 13,300 feet to visit New York Franciscans setting up new parish among 10,000 Aymará Indians; Sunday's collection \$1.65; three priests here since January; 25 O.F.M.'s now in Brazil and Bolivia from New York province alone.

4:00 P.M. In the airport the U. S. Information Service display tells in word and picture about desegregation. To Arica, Chile, via DC-4 veteran of India-Burma-China hump route; at 17,000 feet through Andes passes, oxygen via nose tube; hour-long flight beats the three-day rail trip scheduled weekly. Connecting flight to Santiago canceled; overnight sharing of "hotel" room with Rev. William Fore of Methodist Board of Missions, New York, here to film documentary on their missions in Bolivia. He explains that 1952 revolution opened the country to "above-the-board" Protestant evangelizing, that Bolivia's President and two Cabinet members are alumni of Instituto Americano, 50-year-old Methodist college in La Paz.

8:00 P.M. Supper with Mr. Fore and Rev. Edward Bilderback, Four Square Gospel youth revivalist from Dallas, Texas, who regards South America as "the ripest harvest in the world for evangelism." We talk, sipping cans of Dole's pineapple juice.

Wednesday, Nov. 20: Arica. Mass in church of Spanish Franciscans; six priests and two brothers took charge last year. To airport at 6:30 A.M., hoping to catch a flight without tickets; two come and go already overloaded. Air travel popular: by train the thousand-plus miles to Santiago would take four to five days—maybe. Finally squeeze onto weekly Flight 151 (Wednesdays only) at 4:30 P.M. Arrive Antofagasta 6:20 P.M. Plane grounded here; Santiago fogged in amid 22,000-foot Andes peaks.

Antofagasta. Famed port shipping Chilean

FR. GREMILLION, pastor in Shreveport, La., and frequent contributor to AMERICA, has just returned from a study-tour of Latin America. Here are some pages from his diary.

nitrate of soda, which I spread over our Louisiana acres as a farm boy. Millions of tons of fertilizer here but barely a blade of grass. The Pacific laps the thirsty desert sands. Water in our would-be resort hotel turned on at 8:00 P.M., off at 10—but no one told us. Chatting with plane crew: the pilot asks about Little Rock, we make our *mea culpa*. The engineer will spend next year in a California Douglas factory perfecting his technical skill. (He is extra on this flight because the left motor was acting up.) Stewardess is a Catholic from the large German colony down in southern Chile.

Thursday, Nov. 21: Antofagasta. Mass in cathedral. Pastor up to greet us at 6 A.M., happy to see *padres Americanos*. Diocese has 200,000 Catholics, 46,000 square miles (size of Louisiana), only 5 incardinated priests, 9 others on experimental basis, 26 religious, of whom 10 are Quebec O.M.I.'s arrived 5 years ago to staff minor seminary and high school.

9:10 A.M. Take-off. U. S. Navy transport at field, also eight war-surplus B-26's given to Chile Air Force. On board our plane: political exile from Bolivia's 1952 revolution; ballet dancer, refugee from Hungary, now creating choreography for story of Cardinal Mindszenty; crew member who learned English from Carmelite priest from Wisconsin and taught him Spanish in return.

Santiago, 12:10 P.M. Met by Maryknoll GMC pickup truck and auto from U. S. Embassy. We board the truck, guests of Father Thomas McDermott, M.M., from Worcester, Mass., Superior for Chile. Maryknollers in Chile: 37 priests, 5 brothers, 25 sisters; in Latin America: 171, 13 and 128 respectively. Father Leonard Fullenkamp of Carthagená, Ohio, drops by; 20 Precious Blood Fathers have arrived in Chile from the United States since the war.

Friday, Nov. 22: Santiago. Mass in Maryknoll chapel. Glance at morning paper before "Judge me, O Lord, and distinguish my cause from the nation that is not holy . . .": upper right-hand front-page photo, four columns wide, President Eisenhower smiles reassuringly at rocket cone which pierced 600 miles up into atmosphere and back without disintegrating. J. B. GREMILLION

Washington Front

No Strings Attached

It is becoming more and more common to hear from foreign statesmen that they would be glad to receive military and economic aid from us, but "with no strings attached." The phrase is supposed to have been coined by Premier Jawaharlal Nehru of India; certainly he uses it often enough.

The "strings" referred to are usually military and political commitments made by recipients in return for the aid given them in the form of loans or grants. The "no-strings" attitude comes especially from the Afro-Asian bloc and even from behind the Iron Curtain. These countries want our help, but unconditionally to use as they please. At present, however, we have mutual-security agreements with some 42 nations. The terms of these agreements, which are not treaties requiring Senate approval, are usually strictly mutual: we will come to their aid if they are attacked; in case we are, they will be on our side. All this happened almost unnoticed by our own people, but not by others.

I have interviewed two Arabs, and an Indian obviously well briefed by his Embassy here, and the refrain has been the same: aid, yes, but no strings! I expect the same answer from a Burmese. Their reasoning is always the same: their countries, including even India, are too

shaky and weak to become embroiled in any atomic strife between us and Soviet Russia; and for the so-called "Arabs" (mixture of many ethnic strains) there is loyalty to the nebulous Arab League (which is primarily anti-Israel), or at least to one or other of the rivals for Arab leadership: Nasser and King Saud.

When the Mutual Security Act was passed, I wrote that it was a great mistake to link up economic and military aid, with the former dependent on the latter. In the last session of Congress, the Administration adopted this view, shared by many, and proposed that economic aid be put on the State Department's budget, and military aid on that of Defense, but the Democratic majority would have none of the scheme. To this group, economic aid was only a small tail to military aid, and it appropriated accordingly. Yet the recipients have a real grievance.

There are also what might be called invisible strings, implied ones. We gave \$10 million to Jordan, then \$20 million, and now recently another \$10 million, "no strings attached," but the implied condition was that King Hussein remain independent of Egypt and Syria. We have given Josip "Tito" Broz a billion, with no strings; but the implied condition was that Yugoslavia preserve "national communism." We have made large loans to Gomulka's Poland, but again only on condition that it maintain anti-Stalinism. So even when we have given credits with no strings, there really have been strings, since the money will be spent over here.

WILFRID PARSONS

Underscorings

A VAST HOUSING PROJECT under Catholic auspices got under way in India toward the end of November, with the opening of the first ten units by the St. Theresa Cooperative Housing Society in Bombay. Seven other Catholic housing societies are associated in the project, which eventually will house 10,000 families on 800 separate sites.

► COLORED CATHOLICS of the Diocese of Lafayette, La., constitute 22 per cent of the Catholic population of the diocese (75,000 out of 330,000), according to a survey reported by NC Nov. 28. The 13 counties in the diocese have a population of 553,000, of whom 152,000 are colored; 48 per cent of the latter are Catholic.

► THE CATHOLIC UNIVERSITY of Lublin, Poland, has received \$1,028 in contributions from the faculty, students and religious houses at the Catholic

University of America, Washington, D. C. The collection was organized by the CU chapter of the American Association of University Professors.

► ST. CHARLES SEMINARY, Philadelphia, celebrated on Nov. 4 its 125th anniversary. The occasion was marked by a solemn Pontifical Mass in the Cathedral of SS. Peter and Paul. The seminary, now in the Overbrook section of Philadelphia, was formerly on the site of the cathedral.

► SIX RULES to guide a Jewish-Catholic in his dealings with relatives and friends immediately after his conversion are given in the Nov.-Dec. issue of the Edith Stein Guild's *Newsletter* (31-34 99th St., East Elmhurst 69, N. Y.; \$1 a year).

► THE CENTENARY year of the Pontifical Latin-American College was opened last month with a special sol-

emn convocation presided over by Giuseppe Cardinal Pizzardo, prefect of the Sacred Congregation of Seminaries and Universities. During the past century the college has trained over 2,000 Latin-American students for the priesthood. Among its alumni are seven Cardinals and 173 bishops.

► THREE MEDIEVAL morality plays will be staged Dec. 27, 28 and 29 at Hunter College, New York. *The Three Clerks*, *The Holy Innocents* and *The Wise and Foolish Virgins* will be rendered with music from the 10th-13th centuries and with ancient instruments. Costumes and scenery by Constance Rowe, now Sister Mary of the Compassion, O.P.

► A PAMPHLET on the Catholic view of interracial relations, *For Men of Good Will*, by Robert Guste, has just been published by the Confraternity of Christian Doctrine, 7845 Walmsley Ave., New Orleans 25 (71p. 35¢).

C. K.

Editorials

No Word from Father Halton

Father Hugh Halton, O.P., whose controversy with Princeton University has become the subject of excited debate among Catholics in many parts of the country, recently let it be known that he is offering \$1,000 to AMERICA, *Commonweal* and Donald McDonald (editor of the Davenport *Catholic Messenger*) "for evidence, suitable for a court," that he made an assertion credited to him in the September 30 issue of the New York *Herald-Tribune*. The statement in question is: "Dr. [Jacques] Maritain does not have a very sound philosophical background."

In this Review's only mention of Father Halton's difference with Princeton, we said (10/12, p. 31) we had been "shocked and disappointed" to read this reported statement in the New York daily. We went on to remark that, "for the record, if Father Halton was misquoted on this point, we trust that those responsible for misquotation will see to its early correction."

We waited, as many others must also have waited, for a correction from the *Tribune*. But the *Tribune* printed no correction. Neither did it carry in its correspondence columns a letter from Fr. Halton disavowing any such statement about Professor Maritain, revered scholar, winner in 1951 of the Aquinas Medal of the

American Catholic Philosophical Association. Meanwhile rumors circulated that Fr. Halton had privately repudiated the quotation.

The next thing we knew Fr. Halton was offering us \$1,000 to prove that he said what the *Tribune* said he said about Professor Maritain. Curiously, this offer first appeared in a secular daily, the Manchester (N.H.) *Union Leader*, where it was embodied on November 22 in a quite factually inaccurate editorial. (The *Union Leader* is a newspaper which, in a single issue we examined one day last August, referred to the President of the United States as "Dopey Dwight," "a sap" and a "miserable bumbler." In May of this year it received national publicity for having called Mr. Eisenhower "that stinking hypocrite in the White House.")

It strikes us that there is need of less indirection on Father Halton's part. No one is interested in winning a \$1,000 reward. No one wants to prove he said Professor Maritain does not have a very sound philosophical background. The present approach ("I'll pay you if you can prove I said it"), therefore, is getting us nowhere. What everyone is interested in knowing is that he *didn't* say it. Why cannot Father Halton state for the record whether or not he did—perhaps in a letter to the *Tribune*?

Baptists Query an Archbishop

Old-style religious controversy is fairly infrequent these days. Seldom do we find Catholic pitted against Protestant in public debate on a strictly theological plane. It is fair to say that one reason for the disappearance of debates on the old religious themes is that Protestants themselves have gradually lost the doctrinal tenets which, of old, gave them common ground with Catholics. It is no longer surprising to find Protestant ministers who do not believe in the divinity of Christ or even in the divine inspiration of Scripture.

All the more worthy of attention, therefore, is the calm but earnest exchange of letters between a bishop and a Baptist minister in Georgia. It began over two years ago, after Archbishop Gerald P. O'Hara, of the (at that time) Savannah-Atlanta diocese, had called for a "fair-minded study of the beliefs of the [Catholic] Church." The Rev. Dick Houston Hall Jr., pastor of the First Baptist Church of Decatur, took him up and submitted a number of queries. At leisurely intervals thereafter question and answer succeeded each other.

The (Jan.-Feb.) *Catholic Mind* of this year reprinted this correspondence from the *Bulletin* of Monroe,

Georgia. A second installment has now been published in the same Georgia organ of the Catholic Laymen's Association. Perhaps only in the South, where Fundamentalists are still strong, particularly among the Baptists, could such an exchange take place today. The themes discussed are the familiar, traditional ones that have so long proved a stumbling block between Catholics and Protestants. They range from purgatory to the mediation of the Virgin Mary. A key issue is the scriptural justification of the Catholic concept of the Church founded by Christ, particularly its role in determining the canonicity of the sacred books.

Perhaps no opinions were changed on either side by this "controversy." Yet it achieved something positive. In the words of Rev. Hall, the participants together sought to gain "more light, a deeper understanding of God's will and a more harmonious fellowship among all who believe in God." For many Catholics it may have been a revelation to find that among Southern Baptists, reputedly one of the pillars of the Washington organization known as POAU, some can discuss religion with Catholics without a sign of bigotry.

Encyclicals and Businessmen

Those among our Catholic businessmen who feel vaguely uneasy in the company of a papal social encyclical may be happy to learn that they are not in this respect unique or peculiar. Apparently their French counterparts experience a similar malaise as they ponder the writings of Leo and Pius and read the discourses of the present Holy Father.

This we deduce from some recent remarks of Archbishop Emile Guerry of Cambrai to members of the French Center of Christian Employers in Paris. The archbishop was much concerned with certain repeated objections to the Church's social doctrine. Attributing them to a misunderstanding of papal teaching, he undertook to set the record straight.

In the first place, the archbishop dealt with the charge that the papal social program signals a revival of clericalism. It is not the mind of the Church, he said, that the clergy manage factories or otherwise engage in business activities. Their role is rather to teach and explain the moral principles that govern business conduct. To see to it that these principles are applied in the marketplace is the duty, not of priests, but of laymen.

The archbishop then addressed himself to the complaint that the Church's social teachings apply only to Catholics and, as a result, place them at a competitive disadvantage. But this is not so, he asserted. On the contrary, since the social doctrine of the Church is based

on the natural law, it applies as much to non-Catholics as it does to Catholics. By its very reasonableness, it commends itself to all men, regardless of religious belief, who thirst for justice and wish to improve the lot of human beings here below.

Finally, Archbishop Guerry replied to the objection that the Church's social teaching is impractical: that the Popes are attempting to apply rigid principles to a business world subject to constant change.

Certainly, the archbishop conceded, moral principles are changeless. However much business techniques may shift, the dignity of the individual, the sacred character of the family, the fundamental brotherhood and equality of man do not change. And it is from these everlasting truths that the Church derives its social principles. But though the principles are rigid, the archbishop explained, their application need not and, indeed, cannot be. The Church understands that those who put its principles to work must take into full account the social and political changes characteristic of modern industrial society.

In medieval times a famous canonist once humorously echoed the plaint of businessmen that either they must obey the Church and go bankrupt, or disobey it and go to hell. Perhaps Archbishop Guerry's remarks will persuade their modern descendants that the employer's lot is not so dismal as they think.

Toward an Algerian Solution?

The new *loi cadre* (basic statute) for Algeria that has passed the French Assembly has not met the full demands of the Algerian nationalists. Nevertheless, it does represent a long step toward readjusting the relationship between France and Algeria.

As the French see it, they have had to reconcile Algerian nationalist demands with two overriding conditions. First, Algeria must remain French. Second, any reform measures must safeguard the interests of the million Europeans living alongside the country's 9 million Muslims.

On the first point, the new law states unequivocally that "Algeria is an integral part of the French republic."

On the second, the *loi cadre* envisages a federal system for Algeria somewhat akin to the balance of State and Federal rights set up under our own American Constitution. Europeans or Africans would exercise control in the areas where one group or the other forms a majority. Equal voting rights for all would make this so. Thus the new basic statute does away with the stacked Algerian Assembly, which assured the European minority political control throughout Algeria. But, lest this present situation be too radically reversed and the minority now be swamped, the *loi cadre* provides for a

two-chamber legislature designed to protect the legitimate interests of the European element.

With some slight modification (the inclusion of provisions for a two-chamber legislature), this is the very law that brought about the downfall of former Premier Bourgès-Manoury on September 30. The mere fact that the new Gaillard Government won a confidence vote on the same issue five weeks later shows that the French are becoming more flexible in their approach to the Algerian problem.

Moreover, we have it on the word of Christian Pineau that the *loi cadre* does not represent France's last word on the issue. As the French Foreign Minister remarked in his address before the UN Political Committee on November 27:

As far as we are concerned, the *loi cadre* is the first edifice. . . . It permits of an evolution, in liberty and respect for human dignity, of institutions . . . that make possible the promotion of a new elite in whose hands will be placed the future of [Algeria].

In the interests of France, Algeria, North Africa and Nato, we hope these words are a portent of genuine progress toward some form of political independence for Algeria.

A Parish That Really Lives

Paul Marx, O.S.B.

WHAT A DECADE AGO WAS a vast cornfield is today the site of what may be America's most liturgically developed parish: St. Richard's, in suburban Minneapolis. On January 18, 1952, the late Archbishop John Gregory Murray asked Lt. Col. Father Alfred C. Longley to resign from the Army and to form a new parish of 325 families in an area of two square miles.

Within a year an attractive functional church and school were constructed. Today this parish community has grown to 1,000 families. The members of this family of families came originally from approximately 100 different parishes. The parish is growing by the addition of about 17 families monthly. The people are mostly upper-middle-class; all of them, with the exception of five families, own their own homes. Most of the families represent young couples with growing children. As for their educational background, 20 per cent are college or university graduates, and 70 per cent have at least completed high school.

THE PARISH AS FAMILY

Pastor and faithful strive to have the parish community function as an extended family. Thus the sacramental life, for example, is a family affair. Each year the bells of the church announce to the whole community the rebirth out of water and the Holy Spirit of some 250 babies. The font, a miniature of the altar, "obstructs" the entrance to the church to remind the faithful that only through this sacrament do they become God's children and enter their Father's house.

Near this womb of Mother Church burns the Easter candle, a dramatic sign of the victorious Christ. The Eucharist and penance, the pastor stresses, are not "twin sacraments"; but baptism and the Eucharist are, since they are, respectively, rebirth and nourishment for growth. The considerable number of parishioners who are present at the baptisms on Sunday receive a short instruction in sacramental theology and the Christ-life.

The center of the parish family is the sacrifice of the Mass. All Masses are recited or sung. There is never a parochial Mass without a homily. The priest celebrates nearly all low Masses on an altar facing the people. On

FR. MARX'S most recent book, *The Life and Work of Virgil Michel* (North Central Publishing Co. \$5), was reviewed in an article in *AMERICA* (8/10/57, pp. 482-484), "The Vision of Dom Virgil," by Vincent Yzermans.

Sundays a Solemn High Mass is offered. The vested choir, acting as *schola*, under the direction of a member of the Minneapolis Symphony Orchestra, leads the congregation. The deacon proclaims God's message from a beautifully decorated Gospel book at a lectern in the midst of the congregation. A corps of well-trained acolytes, sometimes a team of fathers and sons, reverently assist the celebrant.

Everyone is urged to make at least a token offering at every Sunday Mass. This dramatizes giving one's whole self to God. Money is not "raked in." Baskets are passed from one to another. When they are filled, an acolyte takes them to a small table near the altar. The table bears the inscription: "Our Gift of Sacrifice."

Last year 2,300 eligible parishioners were nourished by the Eucharist 78,000 times. The parish motto this year is "No Mass without Communion." At a Sunday Mass in which the writer took part this summer, nearly everyone of a congregation of 650 received our Lord. At the offertory the ushers in the name of the congregation present the cruets of wine and water and a large paten with hosts. Consecrated at Mass, these hosts are returned to the faithful in holy Communion.

To bring the people closer together, a banquet table replaces the traditional Communion rail. This table of the Lord unites rather than separates. To stress the union of Communion, the faithful are encouraged to bring their entire family to the Lord's banquet table. In this way, even the little ones begin to develop an awareness of the oneness between the Sacrament and Sacrifice of the Mass. During the banquet of the Lord all the faithful unite in singing a Eucharistic hymn. In one of his parish bulletins Father Longley pointed out that the Church encourages devotion to the Blessed Sacrament not least of all so that Christ's followers will have a greater desire for union with Him and with their brothers and sisters in Christ. On Holy Days there are two Masses in the morning and two in the evening, as requested by the people.

"Confessions" are not heard; the sacrament of Penance is given. The faithful may gain the healing and strength of this sacrament any morning or evening, before the principal Mass or after Compline.

In his weekly column in the diocesan paper Archbishop William O. Brady urged that the last anointing take place in good time. When a woman parishioner dying of cancer read this, she requested the sacrament from her pastor. Told of the request, the archbishop

suggested that this be done in connection with the Mass. Accordingly, on Sunday, August 18, before the Solemn High Mass and after the Asperges, Father Longley thoroughly explained the sacrament of strength and consolation and then anointed his parishioner in the midst of her brethren. God's people never sang as fervently as they did that day.

At marriages, all those present are given a booklet enabling them to understand and to take part in the nuptial Mass and ceremony. At the nuptial Mass, bride and groom kneel at the banquet table even during the Communion of their friends. In this way they invite everyone to unite with them and with Christ on the day of their sacramental union. Thus the wedding dinner becomes a continuation of the sacred banquet.

PRAYER OF A PARISH

Missal and breviary are organically related. In early centuries of the Church the laity shared in the prayer of the Mystical Body. With a view to bringing the parish back to its ancient and rightful heritage, Father Longley compiled, translated and edited a number of prayers from traditional sources. Adding hymns, he combined the whole in a supplement bound together with *A Short Breviary*, published by the Liturgical Press. This is known as the parish prayer book, *God's Family Prays and Sings*. After introducing the patron saint of the parish, the author explains:

There is no more proper preparation for receiving the Body and Blood of our Lord than by offering Holy Mass with the priest, by using the missal. Therefore, no better prayers of preparation can be given. It is the mind of the Church that all of us should usually pray the Mass from the missal. We refer you to yours.

A section explaining the sacrament of penance follows. This part comprises an up-to-date examination of conscience, a simple formula for confessing and 20 "numbered" penances. These include various prayers from the Oriental liturgy, some from Cardinal Newman, and the Penitential Psalms. From this parish prayer book penances are assigned instead of the usual "five and five." The rosary is explained and warmly recommended. A brief exposition of the Divine Office and hymns for various occasions close the supplement.

Some 2,000 copies of *God's Family Prays and Sings* are used in the parish. Since October, 1956, every hour of this abbreviated form of the Divine Office has been recited in church by representative groups. All hours are said as nearly as possible at the proper time, but also with a view to the convenience of the people. Thus, Vespers and Compline begin at 8 o'clock in the evening, after which the sacrament of penance may be received. Though the parishioners are invited to chant the Office in church with the clergy, they are urged to recite it as far as possible in the extension of the church—their homes. The emphasis is on family recitation. A spot check indicates that nearly all families say at least Compline in their "little churches."

Because the acolytes must attend the evening or morning Office as part of their preparation for the

sanctuary and for their spiritual advancement, the parish curate calls them the "Little Canons of St. Richard." The children from the fourth grade on begin the school day with Terce and Sext, and then give thanks to God after Mass by chanting Nones. After a two-hour demonstration-class dealing with the Mass, the sacraments and the Divine Office, at a workshop of the Liturgical Week held this summer at St. John's Abbey, Collegeville, Minn., the fourth-graders of St. Richard's Parish, on request, chanted None—to the delight of their Parish, on request, chanted Nones—to the joy of their functions swing around the cycle of canonical hours.

The Divine Office likewise accompanies the burial of a member of the parish. On the evening before a funeral, after Vespers and Compline, the Pastor receives the body of the deceased at the church with full liturgical rites. The tolling bell calls parishioners to recite the Night Office of the Faithful Departed for their deceased brother or sister in Christ. On one such occasion this summer at least 200 gathered around the bier of a young brother parishioner to chant Matins and Lauds. The body is then removed to the children's room, where it lies in state until the Holy Sacrifice the next day. If the family wishes, the parish provides refreshments and facilities for an all-night vigil.

The "little sacraments" or sacramentals are not neglected. Four times a year, after Vespers, the parish observes Motherhood Night. Pregnant mothers receive the ritual blessings; those with new babies give thanks to God publicly, and they too receive the Church's blessing. An appropriate talk by a priest follows.

Approximately fifteen per cent of the homes have been blessed. Occasionally a whole neighborhood arranges for the blessing of homes. This takes place in a continuous ceremony in which all the couples take part, going from home to home in procession. A beautiful certificate attesting to this blessing is given.

Laetare Sunday is vocation day. All spiritual and social events of the day aim at a development of vocations in the families of the parish. Hardly a week passes without the pastor reminding his parish, and especially the young in school, of the great need for more servants in God's vineyard. On Father's Day, the seminarian-sons of the parish and their fathers are the acolytes at Solemn High Mass. Of 12 male graduates from the grade school, five entered a minor seminary this fall. Each year the five grades of acolytes and ushers are installed or promoted with ceremonies fashioned after the minor orders.

TOMORROW'S PARISH

Five hundred children attend the school, which is an integral part of parochial life. There are 1,595 preschool children. Next spring seven classrooms may be added; this fall the first grade had to be dropped. The present faculty comprises five Sisters of St. Joseph and six lay teachers. The Franciscan curate, under the supervision of the pastor, is in charge of the children's spiritual growth. The pastor gives formative conferences to the whole faculty so that they may in turn form the children in Christ.

A weekly half-hour spiritual conference is given to all students from the fourth grade on. Both teachers and students are reminded of Pius XI's observation: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian." At St. Richard's, therefore, Christian education is thought of as formation in Christ. As one teacher remarked: "The children learn that they must work, play, study and live together as brothers and sisters in Christ."

Consequently, as much as possible the education in this "school of Christ's disciples" is centered in the Mass. The children of the second and third grades who attend the afternoon classes of a split-shift have their own dialog Mass at 4 P. M. on Wednesdays. Those second- and third-graders who attend morning sessions take part in a dialog Mass with the rest of the school. On the other four days of the week, the older children participate in a sung High Mass at 11:15. As already stated, the school day commences with Terce and Sext; None is chanted after Mass. A celebrant always preaches a homily. Lunch is served at a maximum cost of twenty cents.

The parish school takes into account all aspects of the pupils' education. A half-hour is daily devoted to music and chant. A professional artist gives a course in art to all instructors. They, in turn, teach art to the children. Older children and adults are encouraged to make things. When dealing with religious themes, these projects are called "manual theology."

At the "Saturday school," eight Conventual Franciscan seminarians from Assumption Seminary in nearby Chaska conduct a program of instruction and formation for some 200 students attending public schools from grades one to ten. These students also participate in a dialog Mass with homily. Teaching Christian doctrine, Church history, the Bible and liturgy affords valuable teaching experience for these seminarians.

"In all our educational efforts," Father Longley wrote in his bulletin, "we stress that the practice of the faith, especially at daily Mass, is not a school activity, but training for life." And again: "Without the support of the home, our efforts simply build a child's personality into a structure set on sand." For this reason, during the summer the school buses daily make the rounds of the parish so that young and old can easily share in offering the official High Mass at 11:15. For there is "no vacation from religion."

Pius XII has often asked that theology be taught to lay apostles. To produce well-informed and formed Catholics, Father Longley organized, in October, 1956, a parochial Institute of Theology taught by the faculty of Assumption Seminary. Classes are held on Sunday and Monday evenings, October through May. In giving his approbation to the institute, the Archbishop of St. Paul instructed the faculty to present the entire course with a view to effective cooperation of laity with archbishop and pastors.

Organized around a three-year cycle, the courses offered are like those of the usual seminary curriculum, including classes in sacred art and music, as well as in

comparative religion. For those not yet ready for the theological lectures, term papers and exams, a preparatory basic course in Christian doctrine is offered. This constitutes the standard convert-inquiry instruction.

To gain a certificate of completion a student must acquire 16 credits including a minimum of six credits in dogmatic theology. This fall about 200 adult students—including a number of non-Catholics—from the Twin City area and neighboring towns are attending the institute. Public high school students in the 11th and 12th grades are urged to attend the institute.

In 1928 Pius XI, Pope of Catholic Action, observed: "The pastoral theology of a former day is no longer sufficient." This summer Father Longley told a group of visiting seminarians that the day is over when the pastor in a city parish "can do everything." Hence, in this miniature of the Mystical Body the laity are constantly reminded that by baptism and confirmation they are "ordained" for the apostolate. The pastor turns over to parish leaders as much as possible of the material administration of the parish. The more they can take care of this, the more time their spiritual father can devote to the cultivation of the parochial spiritual life for which he was ordained. Accordingly, the talent of parishioners is utilized, tasks are delegated and the laity are trusted. In fact, the pastor invites constructive criticism and suggestions.

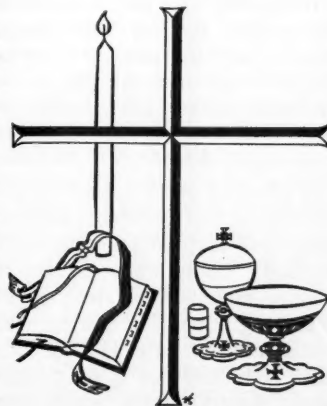
WORKS FOR THE LAITY

As the Jesuit sociologist Joseph H. Fichter has wisely observed, intelligent and educated layman should not be treated like illiterates. And Pius XII told the pastors of Rome in 1954 that the laity may not "be reduced to merely carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative; this will also make them happier, more alert and ready to collaborate with you."

Two parishioners count the Sunday collection. An IBM machine records the individual amounts and sends quarterly statements by mail to each envelope-holder. The last report constitutes the annual financial statement. This service costs the parish 85¢ a year for each account.

While services are conducted in church, a telephone-answering service takes all phone calls at the parish house and gives routine information; it also handles all night calls. The operation of this service guarantees the immediate availability of a priest around the clock.

The biweekly, eight-page bulletin, *St. Richard's Herald*,



sent into each home by mail, has, besides schedules for Mass and Office, a running commentary and explanation of the liturgical seasons and feasts. Only emergency announcements are made at Mass, all possible time being utilized for preaching the word of God. The *Herald* keeps the parish family informed of all parochial doings; it is an instrument of their spiritual education, and also the vehicle for any reasonable service, such as advertising a vacant home.

PARISH NEWSLETTER

By inserting reprints from magazines the pastor is able to bring timely articles into homes. One week it contained meal prayers taken from the Roman Ritual. No parishioner can afford to neglect reading the *Herald*, or sooner or later he will miss an important event. "We deal with adults," the pastor remarked in explanation. Once a year the *Herald* becomes a roster of parish members, giving name, address and telephone number of every parishioner. Apart from being a great convenience, this directory helps to "establish group identity."

Every two weeks the three municipalities partially included within the parochial limits furnish a complete list of incoming and departing families. Members of the Legion of Mary, whom the pastor calls his "Marines," interview every new family. If the family is not Catholic, the call is a valuable social contact for the Church. If the family is Catholic, basic information is taken on a specially prepared card, their questions are answered, integration into the parish is begun. This is the first step in keeping up a "living census."

One evening a month is devoted to registration of the 15 or 20 new families. The pastor explains the nature of a parish and its function in a suburban community, the virtue of social justice in view of the parish financial problem, and the mutual duties of parishioners and pastor. The parish prayer book is briefly explained. Then Father Longley gives his new spiritual children a guided tour of their new parish home, explains its practical and symbolic aspects and introduces them to the staff, after which a team of the lay finance committee interviews each family separately as to their "SOPS" (Share of Parish Support).

Meanwhile the pastor converses privately with his new people. Binges, fairs, bazaars and the usual devices to trap the unwary have been abandoned in St. Richard's. Because the people love their parish, they are willing to support it, and they do.

LEND ME YOUR HANDS

In a further effort to involve all members of the parish actively in the apostolic mission of the Church, the pastor has divided his spiritual family into 55 "Little Parishes." These units of four to eight neighborhood families form into 11 sections, which in turn build up to three groups. This project was launched as "Operation Lend Me Your Hands." The leadership of these units is in the hands of married couples, while one family supervises the whole operation as delegate of and liaison with the head of the parish. They meet the

year round. More Little Parishes are formed as leadership develops. The major seminarians of Assumption Seminary act as chaplains for the monthly meetings of these Little Parishes. At a monthly pilot meeting the leader-couples gather with the pastor for guidance and training.

While the meetings of the Little Parishes have their social aspects, they are primarily prayer-study-action groups, striving to sanctify, first themselves and their families, and then their neighborhoods. Their aim is to translate grace into apostolic action. There is one rigid rule: to remain mobile and flexible so as to meet local needs. The pastor suggests, but does not impose, topics for discussion and plans for action. The Little Parishes choose their own subjects and work out their own apostolic program. Theirs is mainly the Jocist method: observe, judge, act.

This fall, most groups agreed to adopt the 1957-58 Christian Family Movement Inquiry Program, dealing with "Parish Life and Education." The parish library provides each group with the best Catholic books. Meetings usually end with Compline. The Little Parishes also take turns in representing the whole community by joining with the clergy in chanting the Divine Office in church.

FABRIC OF THE PARISH

These little apostolic neighborhood groupings compose an effective chain of communication. To date they have done much, Father Longley maintains, to consolidate the parish. However, leaders of the Little Parishes admit that, while discussion has been interesting and stimulating, effective action has lagged. So far, "Operation Lend Me Your Hands" has been highly experimental, but it is the pastor's hope to mobilize through the project as many parishioners as possible for apostolic work, and to forge the natural-supernatural bonds that make up the ideal Christian community—a miniature of the Mystical Body of Christ.

This summer the senior seminarians organized ten "Youth Little Parishes." These are made up of high-school boys and girls. Modeled after the Little Parishes, these apostolic groups meet in homes every two weeks and select their own topics and related apostolic work. One of their apostolic actions this summer was to care for the grounds surrounding the convent of 20 Poor Clares, who were invited into the parish in 1954, and the power of whose prayer is always felt in the area, now 50-per-cent Catholic.

Multiple are the bonds and functions holding together the natural-supernatural community that comprises the ideal parish. Such a community is more than a diffused body of unrelated persons, with a church as a kind of spiritual filling station. Besides the spiritual bonds and functions, there are the educational, social, recreational and cultural unifying forces. All these strengthen one another and cultivate solidarity.

The sociological observations of the preceding paragraph find expression in St. Richard's parish. Sociologists maintain that the individual family that worships, works and plays together stays together. This is no less true

of the extended family of the parish. Therefore the complex of buildings at St. Richard's was so organized as to constitute a cultural center and a large family home. The church as the sacred banquet hall (dining room) is centrally located. The attached school is the workshop. Behind the altar is the multipurpose family gathering-place, "the living and play room." When folding doors are opened, this hall combines with the sanctuary for overflow crowds. Several adjacent rooms compose "Father's study." (Having no offices, the rectory is only a residence for the priests.) There are also two dining rooms, one for guests and the other for the school faculty. (The great flow of visitors has made necessary the conversion of a salvaged Quonset building into a guesthouse.)

The parish hall welcomes dramatic groups, lecture audiences, theological classes, occasional fashion shows and cooking schools, the choir, meetings of Boy and Girl Scouts, youth and other groups. Moreover, it is the meeting place of a thriving fraternity of a Third Order of St. Francis, for which St. Richard's is the mother church in the Twin City area. Assemblies reminiscent of the ancient Christian *agape* are held here on Gaudete and Laetare Sundays, the Feast of St. Richard and other feasts. The hall is also available for roller-skating, basketball and "musical games." On the portable stage the parish this summer put on a play, written by its only Negro couple, portraying life in St. Richard's.

The parish home is truly a cultural center. The library is much used. In the "Art-ery"—an art studio and workshop—informal instruction is given by a professional artist and others in all the basic media: water-color, oil, pencil lettering, sculpturing, enameling, etc. According to the *Herald*, everybody is in some way an artist; and so parishioners "can make, paint, carve and hack out all sorts of interesting things which reflect through work of hands the grace and knowledge that exists in the minds and souls of the faithful." Once a year, before Sunday Vespers, the choir gives a concert of sacred music in church "for the honor of God," interspersed with congregational participation in a Credo or Gloria. An annual Cana Day and parish retreat supply specific needs. Three or four times a year the faithful gather in a hall off the premises, but within the parish, for informal recreation.

As mentioned earlier, the Parish of St. Richard has the benefit of a major Franciscan Seminary 14 miles away. The rector of the seminary and the pastor of the parish think that the parish is to the seminary what a hospital is to the medical school. The seminarians are "eased" into the priesthood by assisting at the solemn ceremonies, giving Holy Communion, baptizing, preaching and teaching. Such a procedure is entirely in line with the recent Apostolic Constitution *Sedes Sapientiae* (May 31, 1956) and the Apostolic Exhortation *Menti Nostrae* (September 23, 1950). In the latter Pius XII wrote: "The passage from the sheltered and tranquil life of the seminary to the active ministry may be dangerous for the priest who enters the open field of the apostolate if he has not been prudently prepared for the new life."

With the encouragement of Archbishop Brady and under his patronage, a series of informal Seminarians' Workshops were conducted at St. Richard's from July 21 to September 2. With the approval of their bishops, 104 seminarians from all parts of the country, with one each from Germany and Korea, came for a week or more of study, participation, lectures and observation.

TOMORROW'S PRIESTS

In his talks the pastor explained his program, his unique method of financing, the keeping of records, the living census, the theology of parochial work. The future priests participated actively in the Mass, Office and parish administration. They visited the Little Parish gatherings and guided the Youth Little Parishes. Besides attending the Legion of Mary meetings, they accompanied the members of the Legion on house calls. They wrote parts of the *Herald*. A seminarian of the parish instructed the faithful thus: "You are now being given the opportunity to help by personal contact in the formation of future priests." Parishioners responded by inviting them for discussion and dinners in their homes and neighborhoods.

The seminarians had frequent occasion to discuss parish problems with visiting clergymen. Among these were the rector of the archdiocesan seminary, Msgr. Rudolph G. Bandas, and the liturgical pioneer, Msgr. William Busch, Father Longley's former teacher. Each week the seminarians visited the fathers and clerics at St. John's Abbey.

The seminarians were billeted in the grade school. Adequate time was allowed them each day for their private devotions. The pastor's friends financed the workshops as an apostolic project. A seminarian summarized his experience: "Now I have a better idea of what to look forward to in my priesthood, and I know how to prepare better for my priestly life and work."

The work accomplished at St. Richard's has not been without trial and anxiety. There are always the few who, coming from other parishes, like it "the way it used to be," and who in the beginning are impatient of change. Nevertheless, as one moves among the people, there is no doubt that they are proud of their living parish. Father Longley will discourage any insinuation that he has an ideal or model parish. "We are learning," he emphasizes, and then adds that in every parish priestly work must take into consideration local conditions and needs. Hence pastor and parishioners have not hesitated to experiment. A close examination of the parish bulletin from the beginning confirms this.

While there is an intense living of the sacramental life, the people of St. Richard's have not yet fully realized that the liturgy has a double outlet: in worship, to God; and in the charity of apostolic action, to men. However, anyone familiar with the difficulties of the liturgical apostolate cannot but be impressed by what has been accomplished in less than six years. Visitors have said that they have never seen a parish so taken up with the Mass. Certainly, in the years to come this parochial community will be interesting to watch; for, insists the pastor, "we are still laying the foundation."

State of the Question

THE MASS MANIPULATION OF HUMAN BEHAVIOR

We are privileged to present here major portions of an important and stimulating address delivered Nov. 26 in Chicago at the luncheon of the national convention of the Religious Education Association (545 W. 111th St., New York 25, N. Y.). Vance Packard, widely known author of The Hidden Persuaders (McKay, \$4), here explores some shocking implications of what we often think of as the American way of life. The exceptionally interesting quality of this paper prompts us to depart from our policy of not reprinting addresses. EDITOR.

The leaflet setting forth the theme of this convention describes various images of man and cites as one the hedonistic man frequently portrayed in advertising. This man, the leaflet states, is preoccupied in seeking pleasure, the maximum satisfaction of desires for sex, food, drink, creature comforts, worldly goods, physical well-being, social success and economic security.

My concern has been with spelling out the strategies and techniques being used by American industry, in its desire to increase the sale of worldly goods, to encourage the development of this hedonistic man in America.

Our Images Engineered

Specifically I have been exploring the growing use of the insights of psychiatry and the social sciences to encourage the sale of goods by playing upon the public's subconscious. I call it the depth approach to the consumer. On Madison Avenue the probing and manipulation of our psyches goes under the more innocuous name of "motivation research." What are our deep-down motives in deciding to buy a product? How can those motives, once identified, be exploited? What images held before the public will be most effective in promoting sales?

And so the public, or representative samples of it, is being probed in depth through the use of techniques largely borrowed from the psychiatric clinics.

The extent to which this depth approach has caught on in American marketing is indicated by the fact that about \$12 million is being spent each year in researching our motives for profit. This is not confined to the lunatic fringe of commerce. Of the 100 largest corporations in America more than two-thirds have now resorted to motivational research in mapping one or more of their campaigns. One advertising journal states that by 1965 no major campaign will be launched before

the prospective customers and the product have been diagnosed by psychologists.

Furthermore, marketers are being counseled on how to create a mood in America that will assure a larger market for their product. One of the most celebrated of the motivational experts counseling industry is Dr. Ernest Dichter, president of the Institute for Motivational Research. He stated the problem with considerable candor some months ago when he told marketing people they were confronted with the problem of permitting the average American to feel moral even when he is flirting, even when he is spending, even when he is not saving, even when he is taking two vacations a year and buying a second or third car. One of the basic problems of this prosperity, he said, is to give people the sanction and justification to enjoy it and to demonstrate that the hedonistic approach to life is a moral, not an immoral, one. This permission given to the consumer to enjoy his life freely, the demonstration that he is right in surrounding himself with products that enrich his life and give him pleasure, Dr. Dichter said, must be one of the central themes of every advertising display and sales promotion plan. . . .

A good example is the campaign to overhaul the image of the prune in our minds. Over the years the prune had developed, in our minds, an unfortunate image. We surrounded it with a host of connotations which alienated it from us. We thought of it in terms of old maids, of boarding houses, of wizened people such as the Prune Face of comic-strip fame, of constipation. The sale of prunes declined steadily in the American market.

The prune industry hired Dr. Dichter to make a depth study of the prune and make recommendations. He advised that the prune needed to be "rediscovered." Today the prune is no longer the prune but rather "the California wonder fruit." In ads it is now always pictured in gay, youthful, colorful, zest-filled settings. First

there were children at play. Now you see pretty girls, dancing and skating and exclaiming that they have achieved a top-of-the-world feeling from eating prunes. The laxative aspect is now played down and mentioned near the end of the small type. The result? Prune sales, long skidding, have been rising.

The images of banks likewise are undergoing an overhauling. Several different depth studies have turned up the fact that many people dread going into a bank because they have developed a father-image of it. They see their bank as a frowning, righteous parent who may disapprove of their untidy finances. This insight explains why a great many banks have recently become folksy, thrown out the cage bars, and installed a great deal of glass in their fronts. . . .

Another fairly simple example of image-building is that done by Procter & Gamble with its products. Each is carefully groomed so that it develops a specific human personality in our minds. Ivory soap has the image, in our minds, of a mother-and-daughter on a pedestal, whereas Camay soap has the image of a glamorous siren. The shortenings, too, have built-in images. Crisco is conceived by the company as being a no-nonsense dietician, whereas Golden Fluffo is a motherly, robust type.

Each automobile has been designed to have a "personality" that will appeal, through affinity, to a large segment of the American population. The DeSoto for many years has had the image of being particularly appealing to middle-aged matronly ladies; Mercury has the flair and chrome and other imagery that gives it a strong affinity with successful young salesmen; and Cadillac exudes the Big Shot imagery. . . .

Apprehensions

My apprehensions center primarily on three aspects. Let us examine them one at a time, with some of the moral issues they seem to raise.

First is the growing boldness of these professional persuaders in invading the privacy of our minds.

What is the morality of playing upon our hidden weaknesses and frailties—such as our anxieties, our dread of nonconformity, our hypochondria, our aggressive feelings? One of the largest advertising agencies in America has a staff of psychologists who seek to isolate these frailties of our make-up and then suggest how messages may be beamed to play upon them.

The role of the scientists in cooperating in some of these projects certainly deserves thoughtful examination. Recently I found myself in debate with a psychologist who conducts motivational studies for commercial clients. He acknowledged that as a

scientist he has some uncomfortable moments. As an example he said he recently conducted a study on the hidden needs that are satisfied in driving an automobile. He found considerable evidence that many people use automobiles to discharge their aggressive feelings. There are safer ways—from society's standpoint—for people to discharge their aggressions than by streaking down a street or taking a corner on two wheels. But he asked: "Should I pretend I didn't come across this finding?" In his debate with himself he resolved the moral issue, as he called it, by passing the buck. He turned his findings over to the client and let the client worry about the morality of using such an insight to merchandise cars. . . .

To cite another situation when invasion is involved, what is the morality of whispering sales messages to us so softly that we can't even see or hear them?

Here of course I am referring to the new technique called subliminal projection by its promoters. I prefer to call it not subliminal but rather surreptitious, sneaky or *sub-rosa* selling. This technique, as you probably know, involves flashing messages, either visual or audio, past us so quickly that we do not perceive them with the conscious eye or ear, but do receive the messages subconsciously. In one case it was tried on 45,000 people at a New Jersey motion-picture theater—without their



permission or awareness. Through the use of such whispered messages they were able to increase the sale of popcorn 59 per cent.

When I first heard of this technique while reading a London newspaper, not a single newspaper or magazine in America, so far as I can find, had ever reported on the technique. The advertising men I questioned about it scoffed at such an idea as Buck Rogerish. In succeeding months I kept coming across new evidence that a great deal of secret investigation was taking place, and so reported to the public. The *Christian Science Monitor* credits me with forcing the matter out into the open. At any rate, two different companies now

report they are seeking to commercialize techniques they have perfected for such subconscious selling. A major network has expressed keen interest in its possibilities. A chain of theaters, I am told, is on the verge of introducing this new technique for selling into its theaters.

So far as I can determine, the public, under existing laws, has no protection against such selling techniques. What depresses me is that although the technique has now been widely publicized, the public has shown little excitement about it and offered little protest. Likewise the national advertising and marketing associations have not, to my knowledge, made any disapproving move. In contrast the leading British association of advertisers, the IPA, has banned the technique and has warned members that any use of it will be regarded as a grave breach of the institute's code of ethics.

Second Area of Concern

Now let's turn to the second area of apprehension I mentioned. That is the deliberate encouragement of irrational behavior. . . .

What, for example, is the morality of the practice of encouraging housewives to be non-rational and impulsive in buying the family food. Supermarkets today are laid out, and many of the products going into them are designed, to promote impulsive buying. Packages are studied by motivational analysts for their hypnotic effect. One study of housewife behavior in supermarkets came up with the conclusion that the typical housewife falls into a "hypnotic trance" when she is in the supermarket. That is not hypnosis, but is something approaching it.

The result is that impulse buying in supermarkets has been rising steadily. When the supermarket was first introduced, it was hailed as a boon to the working man's family, by promising to provide more economical food. Actually almost every year since the supermarket was introduced the per cent of family income going to food has been rising. Likewise, in every single year the rate of impulse buying has been rising. According to a Du Pont study, today 70 per cent of all purchases in supermarkets are made on impulse. The shopping list has become virtually obsolete.

And speaking of obsolescence, what is the morality of deliberately encouraging us to be wasteful of the nation's resources by considering any product more than two years old as obsolete?

Marketers no longer are willing to wait until we wear out their product until they consider us prospects for a replacement. Products just don't wear out fast enough. As a result, they now seek to create what they call "psychological obsolescence."

They try to wear the product out in our mind.

To accomplish this they increasingly have been seeking to make us style-conscious. This involves a two-step strategy. First you make people realize that "style" is important in the acceptability of a product. Then you switch styles.

This strategy was first tested in the feminine apparel field where it has held sway for a good many years in making a woman feel ashamed of everything in her closet more than a year old. Now it is sweeping into the men's apparel field, into the sale of refrigerators, automobiles. This year the tails are high. Two years from now, you can bet, they will be low. The style strategy for creating psychological obsolescence is even taking hold in selling homes. For years homes have been providing larger and larger "picture" windows, even though the picture available out the window was not particularly edifying. Now abruptly you find that all across the country builders are pushing the Cinderella cottage-type home, with low scalloped eaves, and tiny-paned windows.

The deliberate encouragement of irrationality has also taken hold on a systematic basis in politics as increasingly advertising men and public relations men have taken over campaign strategy. The election of 1956 found the strategists of both parties giving a great deal of thought to the problem of creating candidates who offered appealing father-images. In the final days of the campaign, to cite one application, the Republicans began running a short TV film which showed an alleged taxi driver walking his dog at night in the park facing the White House, occupied by the Republican candidate for re-election. This man talked philosophically to his dog about the terrible responsibility of being President to all Americans, and then looking toward the lighted window of the White House, he said: "I need you!"

A Third Consideration

Finally, we come to the third main area of my apprehension. This concerns the change taking place in the American character as a result of our growing absorption with consumption. This is not due entirely to the manipulative efforts of marketers, but certainly such efforts have played a substantial role.

I believe the facts support the charge that Americans are becoming more self-indulgent, more pleasure-minded, more materialistic, more passive, more conforming. Arnold Toynbee, I am sure, would state that any civilization that remains long in such a mood is on the way down.

Certainly Americans have become more preoccupied with their role as consumers in recent years. The pressure has been on,

and will continue to be on, for them to consume more and more.

Our gross national product has increased more than 400 per cent just since 1940; and our productive capacity will continue to increase as automation continues to take over in our offices and factories.

To absorb this expansion of production forecast by 1965, Americans will have to increase their consuming habits by 50 per cent. The chairman of America's leading advertising agency proclaimed recently that we must expand our levels of consumption in the next ten years by an amount nearly equal to the entire growth of the country in the 200 years from colonial days up to 1940.

Americans are being exhorted to rise to the challenge. Some very widely respected people are accepting this assumption that we must increase our consumption. Even Sumner Slichter, the famed Harvard economist, recently said America's number-one economic problem was that of keeping our economy expanding by persuading individuals to increase their spending to create a market for a larger volume of production.

Professor Slichter made this statement in a letter to the *New York Times*. I was glad to see that at least one man, named David Cohn, challenged him by telling of a friend in the South who is greatly respected in his community, who is thrifty, abhors debt, buys only things he can pay for, keeps an old-fashioned icebox, heats his house with cordwood, and saves his money. This man, Mr. Cohn pointed out, is a deacon of his church, a Boy Scout Master, a Rotarian and a civic worker. By the criteria of two centuries of American life he is a good man and a good citizen. By Professor Slichter's criteria, however, this man is an enemy of society. . . .

The negative side of the picture is that in a sense we have become a nation on a tiger. We must consume—or be consumed. *Christianity and Crisis*, in commenting on our ever-expanding economy, noted correctly that the pressure is on Americans to consume, consume and consume whether we need or even desire the products almost forced upon us. We must be persuaded to consume to meet the needs of the productive process. The publication suggested that there is a loss of sense of proportion in living when we become so quickly dissatisfied with last year's models.

In a sense we are becoming more and more like the geese of France which are force-fed grain to make them excessively fat. The goal is to inflate their livers with fat so that the livers can be plucked for *pate de foie gras*. In some instances strings are tied around the necks of the geese after the feeding to keep the grain down. I'm not suggesting that Americans have become like 170 million geese with strings

around their necks. But I do suggest we are starting to become a bit overstuffed with material goods and that our livers are starting to enlarge. The signs of it are quite distinct.

This change in American character shows up with startling clearness in a survey made by psychologists at Harvard and Colby College. They studied attitudes of youth around the world—Americans, Mexicans, Egyptians, Italians, South Africans and so on. The youths were asked to describe their aspirations and to visualize the future.

What was painfully clear was the pre-occupation of American youths with the material aspects of their existence to the exclusion of most other concerns. They knew pretty specifically the kind of life they wanted to build. They talked in terms of the hi-fi set they would have, the outdoor barbecue, the game room, where they would take their first vacation, the kind of car they aspired to and so on. They showed little interest in making a career in public service and little concern for their fellow man.

Mexicans in contrast were aglow with idealism and showed little concern for the material surroundings of their lives. Six times as many Mexicans as Americans foresaw that their greatest source of pride would be in service to their nation.

In the matter of teaching young children, the difference between the two nations was interesting because young Americans tend to evaluate experiences on the basis of their "fun" potential. Thus American girls who said they hoped to have jobs working with little children explained that such work would be fun. Mexican girls in contrast saw working with small children as an opportunity to help mold future citizens.

Wartime Weaknesses

Another sign of this change in character is in the recent Army report on its long and painful study of American GIs who became collaborators during the Korean war. You may have seen a summary of it by Eugene Kincaid. At any rate, one Army officer called the findings "distressing."

A third of all GIs captured were guilty of some form of collaboration; and 38 per cent of them died in captivity. In contrast, of the 229 Turks who were captured, not a single one of them became a collaborator and not a single one of them died.

The Army spokesman attributes the contrast in large part to "a new softness" that has come into the character of many young Americans. He said they seem to lack the old Yankee resourcefulness of their fathers.

In captivity they often abandoned fellow Americans wounded along the roadside; they cursed their own officers; the strong in prison camps regularly took food from

the weak; and in some instances they rolled fellow Americans helplessly ill with dysentery out into the cold to die.

Much has been made of the cruelty of the Chinese captors in inducing Americans to become collaborators. The Army reported that there was not a single authenticated case of the Chinese resorting to actual cruelty to induce men to become cooperative. Instead the Chinese often used wiles and mental pressure. In some cases the "cruel" Chinese simply smiled at the Americans, slapped them on the back and offered them cigarettes.

As for the dying, many of the Americans were victims of what the Army called "give-up-itis." They just retreated into shells and died. Significantly it was the younger, presumably tougher, men who most often succumbed to give-up-itis.

Turks in contrast managed to maintain discipline and high morale within their own group. When a Turk became ill, two men stayed with him and nursed him until he was well. And every crumb of food and piece of clothing was shared equally by the Turkish soldiers.

One fortunate result of all the commotion over earth satellites is that it may be forcing Americans to appraise their sense of values. A Russian, as you may have read, boasted that while Russia was creating satellites Americans were busy developing fancier tail fins for their autos. I'm not certain history will place any higher value on satellites than on tail fins. However, the affair does remind us how pre-occupied we have become with self-indulgence.

Samuel Butler, as you may recall, depicted a race of people who discovered they were becoming enslaved by their mechanical inventions. So they scrapped their machines and pegged their society at a level reached before the industrial age.

I wouldn't suggest that such a scrapping is likely to come in modern America or is even desirable. Certainly it is pleasant to buy products that are conveniences and diversions rather than necessities. Advertising men like to point out that if we bought only the food we need, we could survive nicely each year on a mash costing \$56.

As my own minister Loring Chase in New Canaan, Conn., said in a Lenten sermon, the issue is whether we recognize that possessions are meant to serve life, and that the kind of life we build comes first.

The problems we face in these areas of apprehension I have cited are tremendously difficult and perplexing. I suspect we will find ourselves more and more concerned with them as the coming decade unfolds, and as we seek to work out a spiritually tolerable relationship between our dynamic economy and our free people.

VANCE PACKARD

DUBLIN LETTER

DUBLIN HAS a new Sunday newspaper. Early November heard our lively newsboys crying the *Review* as well as the *Press* and the *Independent*. This has come about as the result of a merger between the publishers of the sparky tabloid-sized weekly *Radio Review* and the staid Protestant daily *The Irish Times*. Billboards have been yelling at us for the past three weeks that the new arrival will be "A great paper for the Irish."

Nevertheless, in the October issue of *The Furrow*, Fr. Patrick O'Connor, of the Maynooth Mission to China and for many years NCWC's Far East correspondent, asks a few pertinent questions: "What will the new paper bring to the Irish Sunday? Will it follow the journalistic pattern of *Radio Review*?" Father O'Connor, having analyzed the contents of *Radio Review*, concludes that its pattern is not one "that goes with high journalistic principles." And he suggests that if the same kind of material is used in the new Sunday paper, "Irish journalism and Irish life will hardly be enriched." Well, we shall see what we shall see.

On October 25 the death took place in a Dublin nursing-home of the 79-year-old Lord Dunsany, poet, dramatist, soldier, sharpshooter, cricketer, fox-and-big-game hunter. The 18th Baron of his line, Dunsany stood six feet four, was born in the ancestral home, Dunsany Castle, Co. Meath. Educated at Eton, he fought with the Coldstream Guards in the Boer War and with the Enniskillen Fusiliers in World War I. He was a fellow of the Royal Literary Society and of the Royal Geographical Society, a member of the Irish Academy of Letters and an honorary Litt. D. of Trinity College, Dublin. His first play, *The Glittering Gate*, was staged at the Abbey Theatre in 1909. He lectured widely in the United States.

He "discovered" the Irish (Co. Meath) poet Francis Ledwidge (1891-1917). Under the influence of his "discoverer," Ledwidge joined the British army and was killed in France. While fighting there, he wrote his *Lament for Thomas MacDonagh*, one of the most moving tributes ever paid to the Insurrection of 1916.

In the early days of Irish broadcasting a friend of mine, the late John Lyle Donaghy, poet and Presbyterian, gave a recital of Ledwidge's poems from Radio Eireann. He concluded his broadcast by describing Dunsany's introduction to the published poems as "as large an impertinence as the signature of Queen Victoria on the Book of Kells in Trinity College." I doubt if Dunsany really deserved this rebuke but Donaghy was convinced he did.

MR. FALLON, who was for 27 years drama critic for the *Irish Monthly*, sends us periodically his "Dublin Letter."

The 37th issue of the quarterly *Irish Writing* has just reached its readers with editorial apologies for "the temporary suspension of publication—and business and editorial reconstruction." Its cover blazons "A new play, *The Big House*, by Brendan Behan, complete in this issue." But its contents reveal nothing more than a radio script of indifferent quality (and approximately 25 minutes playing time) made on bits and pieces which Mr. Behan has published elsewhere and padded out with a well-known Dublin street ballad that is anybody's property as much as Mr. Behan's. *The Big House* adds nothing to the reputation won for Mr. Behan by *The Quare Fellow* (published by the Grove Press, New York).

In the same issue of *Irish Writing*, our elder poet Austin Clarke contributes a chapter of autobiography entitled "Capel Street," in which by rambling aimlessly through a Dublin neighborhood he manages to mix some unexciting reminiscences of James Joyce with his own Dublin childhood, and illuminate the whole with peevish comments on what he elects to see and hear as today's Catholicism. In passing he confesses he suffers from a handicap which he describes as follows: "I would like to think the exact date was July 16, 1904 [he is referring to a Viceregal procession], but a poet who has been acquainted with the Society of Jesus in his schooldays can never be certain of anything in this world." This sets the mood of Mr. Clarke's approach. Reading him is rather like walking through a rain-swept evening nipped by an east wind and suddenly realizing that one has no obligation to be abroad at all.

CHANGE OF CENSORS

Changes have taken place in our Censorship of Publications Board. Three of its former members, including the chairman, have resigned for unstated reasons, and the Minister for Justice has appointed three substitutes. These are Judge John Charles Conroy, S. C., a judge of the Circuit Court, who will be the Board's Chairman; Mr. Francis T. O'Reilly, a retired civil servant; and Miss Emma Bodkin, a chartered accountant. Miss Bodkin is a sister of the Rev. Matthew Bodkin, S.J., and of Dr. Thomas Bodkin, author of *Hugh Lane and His Pictures* and *The Approach to Painting*.

Commenting on the new appointments at a meeting of the Irish Association, Miss Dorothy Macardle (author of *The Irish Republic*) said that if there must be censorship, there should be a very much enlarged Board with specialized sections, the members of which would take into consideration the author's intent when it came to the question of imposing a ban. The worst feature of the present system was, she said, that it gave rise to an outburst of fanaticism by busybodies, who were in fact antiliterary and made a pastime of complaining about books. This is a view that is shared by those who want to find a middle way through this thorny problem and one which seems to be not inconsistent with some of the principles laid down in that intriguing work, *Norms for the Novel*.

GABRIEL FALLON

Antifertility Drugs and Morality

William J. Gibbons, S.J.

CONTROL OF FERTILITY by means of drugs, taken orally or by injection, continues to receive attention in nationally distributed magazines and newspapers. During October, at least two conferences with medical participation discussed developments at length. Before then and since, some doctors involved in research programs gave press conferences wherein they related findings from field experimentation with human subjects. The publicity surrounding the topic reflects the rapid advances in fertility research made over the past year or so, and in part reported in scientific and professional journals at the time. All these announcements add up to one conclusion: Though not yet generally available, a simple and presumably effective antifertility drug is in the offing. Its manufacture in quantity is at least feasible. Widespread distribution in the future is not unlikely.

The fact that one major conference on the subject was sponsored jointly by the New York Academy of Sciences and several prominent pharmaceutical houses, highlights the serious interest of these latter in the findings to date. The drug companies wish to see practical results, in terms of marketable products, and some have given additional impetus to research since 1954. How soon over-the-counter sales will come to pass is, however, uncertain. This eventuality depends on two unknown factors: the outcome of tests on long-range effects of drugs now administered experimentally, and the moment when manufacturing costs become sufficiently low.

Before outlining sketchily the processes involved, and before commenting on the morality, one point needs stressing. The Church is not unaware of the problems arising from a fertility which in particular circumstances seems excessive. Reputable moralists have for years indicated that, when resorted to with just reasons, periodic continence is not wrong in itself. The degree of its effectiveness, and the fact that up to recently many had incorrect ideas on the fertile days of the cycle, does not alter the basic judgment on the morality of the practice.

FR. GIBBONS, S.J., with research associates, has devoted the past four years to the study of the socio-moral aspects of population problems. Formerly a faculty member at Loyola College, Baltimore, he is currently lecturing on demography at Fordham University. He is preparing, with T. K. Burch, a collection of statements by the Holy See on fertility and the ends of marriage.

In his address to the midwives (October, 1951), Pius XII frankly stated that serious reasons can exist for legitimate regulation of offspring, such as "those found in the medical, eugenic, economic and social 'indications,'" and that these "can exempt for a long time, perhaps even for the whole duration of the marriage," from the duty to procreate which follows upon use of the reproductive faculty.

CLARIFYING THE ISSUE

Because some misunderstood his message, and because in certain instances newspaper accounts left an impression the Pope suddenly had legitimized something heretofore wrong, Pius XII a month later (November, 1951) made his meaning absolutely clear. Addressing the Congress of the "Family Front" he said:

... the Church knows how to consider with sympathy and understanding the real difficulties of the married state in our day. Therefore, in Our last allocution on conjugal morality, We affirmed the legitimacy and, at the same time, the limits—in truth quite broad—for a regulation of offspring, which, unlike so-called *birth-control*, is compatible with the law of God. One may even hope (but in this matter the Church naturally leaves the judgment to medical science) that science will succeed in providing this licit method with a sufficiently secure basis, and the most recent information seems to confirm such a hope. (*Acta Apostolicae Sedis*, 43 [1951], 859)

Obviously, in addresses of this sort, the Pope could not examine in detail the many possible situations which in the concrete would justify such attempts at holding down fertility. Nor is such the aim of this article. Our brevity, however, should not be taken to mean we support the erroneous idea that complete voluntary childlessness is readily compatible with the ends of marriage as an institution.

From the above it becomes evident that the Church is not automatically against every attempt of married couples to regulate fertility. She has not fallen into the error of equating mere biological reproduction with the ends of marriage. She insists that the primary end of this institution (see Canon 1013, §1) has always included not only procreation but proper upbringing of offspring as well. She recognizes that it has secondary ends and that these include mutual aid and the remedying of concupiscence. Moreover, reliable moralists have

not disparaged the fostering of mutual love as a suitable reason for marital expression. In short, the Church understands man's sexual nature. She does not lack sympathy for human beings confronted with sexuality as experienced since the fall of man.

But the Pope's words and the common teaching of the theologians make abundantly clear that the Church is very much concerned with the morality of the *means* employed in seeking to regulate births. She does not wish to see the ends of marriage inverted or confused, nor a dangerous sexual hedonism (thinly disguised as "human weakness") overwhelm the souls of men. In appraising the new antifertility drugs, the morality of means, and none other, is the point at issue.

The antifertility factor currently discussed in the press—in many experiments administered orally as a tablet, but also susceptible of injection and of vaginal insertion—is synthetic progesterone. Now natural progesterone is one of the hormones (or internal secretions), many in number, which are requisite for proper functioning of the body. It is so called because it fosters conditions favorable to gestation and childbearing.

For some time progesterone has been used therapeutically to correct pathological conditions, to restore normal sexual function and to prevent spontaneous abortion. With due safeguards against harmful reactions or contraceptive abuse, it might also be used to promote cyclical regularity in "irregular" women. This last-mentioned possibility needs further consideration both medically and morally. Like the other hormones, progesterone and the synthetic progestational compounds can, then, in the hands of a conscientious physician, be put to good and constructive uses. Their administration, therefore, is not wrong in itself. The immorality rather derives from intent or circumstances.

As is also the case with some other hormones, it has for some time been known that progesterone administered therapeutically might on occasion have undesirable side-effects, e.g., temporary sterility or even spontaneous abortion. Nevertheless, where such treatment seems requisite and delay impossible, the hormones may be given in good conscience and their administration justified under the moral principle of double effect. The good effect (successful treatment of a truly pathological condition) is the one intended. The undesirable side-effect is merely permitted (that is, not *directly* willed or sought in itself) as being unavoidable under the circumstances.

Now, however, it is proposed to use progestational compounds specifically to bring about sterility so that man and wife may engage in relations without fear of consequence. To do this, the individual resorts to self-mutilation. The use of these compounds as antifertility factors (as distinguished from the case where they would correct cyclical abnormalities) has no other meaning. Suspension of ovulation, or temporary sterility reversible at will, is the effect directly intended. Such an effect is possible because the presence of certain quantities of progesterone, at some phases of the cycle, so affects the complicated hormonal interactions that normal follicle growth is inhibited. Thus, ovulation does

not occur. But without ovulation there is no fertilization, even though relations be had during periods normally fertile. Consequently, this becomes a simple and effective method of fertility control.

Some of the antifertility drugs under study (for instance, histamine) could have another effect: namely the inhibiting of proper preparation of the uterus lining. Why this happens is not altogether clear. Known, however, is the fact that unless the uterus lining (endometrium) is properly prepared and maintained, it will either fail to receive a fertilized ovum or else prove incapable of maintaining it once implanted. In either case the disintegration or death of the fertilized ovum or embryo is the final result. Thus, should ovulation take place and fertilization occur while using these drugs, fertility would still be controlled. Subsequent menstruation on schedule might conceal the fact that new life had come into being but died before pregnancy was established.

Other ways of controlling fertility physiologically are possible and have received attention. Not all of them imply even unintentional destruction of embryo or fertilized ovum. Thus, the complicated processes of sperm formation in the male and of ovum maturation in the female offer many opportunities for interference by drugs. The net result of such interference would be temporary sterility. Then, too, drugs might be used to create physiological conditions in the genital tract which keep the germ cells apart, thus forestalling fertilization. Various approaches in this direction are technically possible. In any case, the presently publicized progestational compounds represent but one form of an antifertility factor which operates biologically.

Were our increasing knowledge of reproductive function, of the female cycle and time of ovulation, used merely to render periodical continence more effective, no reason would exist for moral stricture. But promotion of systematic abstinence is not the objective behind publicity given recent findings of fertility research. Rather, there is envisioned even greater opportunity than at present to use marriage at *any* time, including normally fertile days, without fear of conception. Not chastity, but effectiveness, is the goal.

HERE IS THE ISSUE

The physiologic-control procedures would make unnecessary the mechanical and chemical methods of genital type now resorted to by contraceptors. This, however, does not justify their use. They still involve positive interference with normal function, even though this means only taking a tablet or getting an injection. An attack is made upon the role of nature in reproduction, in order to create physiological conditions hostile to conception and/or pregnancy. *Hence the new methods are morally wrong and their use must be judged seriously sinful.*

In every use of marriage under such conditions, that is, while voluntarily continuing to interfere with nature's role, there is a sin of unchastity. Use of the new drugs can bring additional guilt as well, namely, that of self-mutilation by inducing sterility and/or of feticide by

intending, or unnecessarily permitting, the death of an embryo or fertilized ovum.

Man's right to use of his body is not absolute. He is neither lord of his existence nor architect of his nature. That is the work of God, who alone has determined the normal course of bodily function. When his life or health demands it, man may part with or immobilize a limb or organ whose presence or functioning threatens the whole body. This is true even of diseased sexual organs or where glands give out secretions which aggravate a diseased condition. But conception is not an abnormality nor is pregnancy a disease. They are the natural and healthy outcome of free human action. Man is under no absolute compulsion to engage in the sex act at a given

time. But if he does, he must abide by the consequences determined by nature.

Where legitimate reasons exist for avoiding conception, this is always possible by abstaining from relations: permanently, if the need be absolute; temporarily or periodically, if some chance of conception may be taken. This admittedly is a hard dictum, but then the Church, in teaching the natural law, has never maintained that chaste living, over a lifetime, is easy. In fact, in training for chastity, she repeatedly insists on the need for prayer, the sacraments and self-denial, because she knows the effects of original sin are with all sons and daughters of Adam. Concupiscence, and a proclivity to disordered sex behavior, are among those effects.

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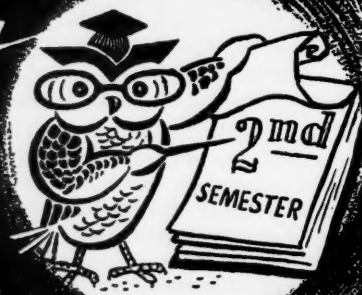
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BOOKS

Thoughts of a Spanish Philosopher

MAN AND PEOPLE

By Jose Ortega y Gasset. Norton. 272p. \$4.50

A distinguished contemporary thinker, José Ortega y Gasset was born in Madrid in 1883 and died in 1955. The present work is the last he wrote, and is based upon lectures he gave at the Humanities Institute in Madrid a few years ago. He was a man of many gifts: a lucid style, keen powers of observation, a spirit of inquiry and a zeal for unearthing the truth. At the same time, his work also shows the vagaries of a mentality which had succumbed to a defective philosophy. Ortega illustrates, as few others, the grandeur and misery of contemporary thought.

The problem of the present work is the nature of social reality. What is society? What are social facts? These questions, asserts Ortega, have never been satisfactorily answered. Yet none of the social sciences can be soundly established until they are answered. Ortega was confident he had found the solution.

In a series of closely connected chapters he develops his thought. His point of departure is the "radical reality" of the individual. The individual man, a center of solitude, regards the world as subserving his needs and purposes. Things have no meaning or being in themselves; things merely exist for the ego. But experience reveals the presence of other men who with equal reason view the world in self-regarding terms. Willy-nilly, these strange beings must live together. What is the basic bond uniting them?

The answer is custom or usage. Society is a tissue of usages, from the apparently innocent and friendly handshake to the most solemn dictates of

(Continued on page 350)

A Great Romantic

THE NOTEBOOKS OF SAMUEL TAYLOR COLERIDGE (Vol. I: 1794-1804)

Edited by Kathleen Coburn. Pantheon. Part I (Text): 546p. Part II (Notes): 615p. \$12.50

In the summer of 1794, Coleridge went on a walking tour through Wales carrying "a little blank book and a portable inkhorn; and as I journey onward, I

ever and anon pluck the wild flowers of Poesy." This was probably the first of the dozens of notebooks which he kept until his death forty years later, recording "what I have seen and what I have thought with a little of what I have felt, in the words in which I told and talked them to my Pocketbooks... before whom I am not ashamed to complain, to yearn, to weep and even to pray."

Selections from the notebooks were published by the poet's grandson in 1895 as *Anima Poetae*, a book which gave some of us our first sympathy with the depth and freshness of Coleridge's mind, for here the self-consciousness or self-distrust which produced the stilted diction of so many of the poems and the heavy verbiage of the prose treatises was laid aside, and Coleridge was heard to "speak out loud and bold."

High expectations, then, were aroused when shortly before the war Kathleen Coburn announced that the Coleridge family had granted permission to have the complete text of the notebooks photographed and edited. These expectations were renewed when, about ten years later, her delightful anthology, *Inquiring Spirit*, gave some samples of the new material and a taste of Miss Coburn's editorial skill. *Inquiring Spirit* should do for present-day readers what *Anima Poetae* did for those of an earlier generation, excite a hunger for the complete text of the notebooks, the first volume of which has at length appeared.

If the standard of editing achieved in this volume is maintained throughout the series, no reasonable expectation will be disappointed. Here editorship as a science and an art seems to hover on the edge of perfection. Miss Coburn has tracked Coleridge's allusions through the dense jungles of his reading. She has brought forth the persons and places he encounters, she has translated his cryptic private idioms and has abstained in mercy from learned exposition of the familiar. Best of all, she has preserved her freshness of spirit under a burden of meticulous toil sustained for 20 years. She is always keen, direct, sympathetic and on due occasion even gay. Her succeeding volumes will be awaited with an interest proportioned to the admiration and gratitude excited by the first.

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moral law. Usages—the handshake for example, which he analyzes in great detail—have lost their original meaning and have become mechanical and impersonal. Now society is precisely this fabric of mechanical and dehumanized relations. And inherent in such relations is constraint. We must abide by the usages or suffer the consequences. He concludes that “society is, in essence, power, an insuperable power facing the individual.”

The author had planned a sequel to this work, applying his basic principles to the state, law, society, nation and international society. But death overtook him.

Ortega's basic trouble is his anti-metaphysical bias, and the bias itself is the fruit of a debilitating anti-intellectualism. He declares not only that we know nothing of the nature of things in themselves, but that it is doubtful whether things have any being in themselves. His common sense alone saves him from solipsism. The ghosts of Descartes, Kant and Husserl haunt the pages of this book. It is understandable why he makes the universe pivot about the individual, and why society becomes a kind of semi-monster.

The life-work of a man of Ortega's stature, however, cannot be summarily dismissed. There is a wealth of incidental and enriching insights in his writings, though it would take a skilful mind to separate the wheat from the chaff. Here is a five-year job for some able young Thomist.

FRANCIS E. MCMAHON

Two on Philosophy

GOD AND THE WAYS OF KNOWING

By *Jean Danielou*. Trans. by *Walter Roberts*. Meridian. 249p. **\$3.75**

God and the Ways of Knowing is not so much a book as a collection of essays. For, despite the author's declaration in a foreword that his purpose is “to establish some kind of order” among the different ways of knowing God, what he actually does is take up a whole variety of problems, historical as well as epistemological, connected with man's attainment of God. For this reason, perhaps something closer to the more indefinite *Dieu et Nous* of the original French edition would have been a better title.

The first essay, for example, “The God of the Religions” is less a study of religious knowledge than an evalua-

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tion, from a Christian point of view, of the historical variety of pagan religions. "The God of the Philosophers," which comes next and is the only direct inquiry into a way of knowing as such, examines in broad outline the validity and limitations of a philosophic knowledge of God. "The God of the Faith" and "The God of Jesus Christ" are primarily studies in positive theology, devoted to the nature of God as revealed in the Old and the New Testaments respectively. "The God of the Church," the fifth essay, is a critique of Cullmann's concept of tradition, with an added excursus on the role of speculative theology in relation to revelation. The final essay, "The God of the Mystics," is a short biblical theology of grace.

To say, however, that these essays are only loosely connected is not to deny that each is rich in insight and well worth reading. Altogether, they provide a fine introduction for the educated layman into the profound resources of biblical theology.

As for the translation itself, it is generally quite readable, though not always happy when the text touches on technical matters. Talk about the "natural desire of that real, though ineffective, vision [of God], etc." (p. 58), attributed to St. Thomas, is hardly English, much less theology. ROBERT O. JOHANN

A CHRISTIAN PHILOSOPHY OF LIFE

By Bernard Wuellner, S.J. Bruce. 278p. \$4.25

Father Wuellner, who previously compiled the useful *Dictionary of Scholastic Philosophy*, here tackles the fuzzy but perpetually intriguing question: what is the Christian philosophy of life? To bring some degree of definiteness and rigor into the discussion of philosophies of life, he organizes his response around the four kinds of causes of human life and the major questions suggested by this causal approach. This plan leads him to view man as a flesh-and-spirit unity, whose origin is both biological and divine, and whose aims in life are both temporal and eternal. Emphasis is given to a balanced humanism, which sees the human person in the context of his ties with nature, society and God.

To what part of philosophy does such a synoptic account of human life belong? The author observes that it has to cut across the traditional divisions of philosophy, combining relevant doctrines from all of them. Especially toward the end of his college years,

the student feels increasingly the need for unifying the leading thoughts presented in the separate courses, often left unrelated to each other. Another need that the philosophy curriculum often leaves unsatisfied is that of showing the relevance of abstract reasonings for our practical concerns. This book shows what can be done from within philosophy itself to meet these legitimate demands for synthesis and humane significance.

Wuellner's standpoint throughout is that of a descriptive Thomistic philosophy and a correlated Catholic theology. The Thomism is descriptive, in that it seeks to explain and connect the results of argumentation, rather than engage directly in the establishment of the positions. The aim is to give a positive statement of the Thomistic teachings, with only a minimum of criticism of other views, those mainly which differ from the Christian conception of man.

This book is not intended primarily for those who have basic philosophical difficulties about man and God. But it will aid the college student in reviewing, and the general reader in learning something about the spirituality and freedom of man, the intellectual and moral virtues, social and political obligations, and the tension between our desire for happiness and the evils in life. On each of these issues and in a summary way at the end, pertinent aspects of the Catholic conception of man's nature and destiny are given. Christ is seen primarily as the teacher and model of human life. The author achieves the unity of his massive theme by effectively extending the method of quiet, balanced description to the Christian context for an understanding of man.

JAMES COLLINS

THE CALLED AND THE CHOSEN

By Monica Baldwin. Farrar, Straus & Cudahy. 306p. \$3.95

In *The Called and the Chosen*, Ursula Auberger at twenty enters an enclosed order of nuns, leaving her ancestral home, Stokesey, in the care of her Aunt Sarah, a fervent Catholic convert who has directed every circumstance of her niece's life toward the vocation that Aunt Sarah herself would perhaps have been far better fitted to realize. Ursula's attempt to be a religious—"without a grain of humility," as she frankly declares, and without genuine charity as the reader discovers—comes to a shattering climax when she is transferred to a new foundation (located at Stokesey,

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which Aunt Sarah has willed to the order), where she is forced to watch the destruction of art treasures belonging to this mansion, once a monastery and bestowed by Henry VIII upon Robert Auberon. The agony of this attempt is revealed through the pages of a journal kept for 14 years by the unhappy heroine of the novel.

Inevitably Monica Baldwin's book will invite comparison with *The Nun's Story*. And despite the deeper insight into the religious life which *The Called and the Chosen* exhibits, there are unmistakable parallels: the polished-surface, witty depreciation of convent practices (recalling Eliot's line, "We have had the experience but missed the meaning"); the melodramatic caricatures, as of Sister Isidore; the impact of the war upon cloistered isolation. Miss Baldwin's novel, however, is concerned primarily not with sensational events or details, but rather with the interior struggle of a human being to reach perfection. Much of the writing gives evidence of a vibrant and perceptive response to environment and people; the lapses of perception are more bewildering, then, than if an understanding of the things of God were totally absent.

The author sincerely tries to be fair

to the values of the vocation she has chosen as her subject, and to a lesser extent to be fair to its representatives. The Reverend Mothers Helena and Jerome, although somewhat idealized, are among the most admirable of fictional superiors. But the unpleasant persons at Framlegghen Abbaye and later at Stokesey—Sisters Isidore, Scholastica, Giles, to some extent Sister Polycarp—are done with such acid strokes that the impression on those unacquainted with conventual existence is likely to be decidedly negative. A good counteractive force would be the reading of *World without End* and *Catch Us Those Little Foxes*, delightful essays by an English Carmelite, which give an entirely opposite picture. However, it should be



kept in mind that the drama is being presented through a sensibility prone to distortion, as shown in Ursula's self-imposed program of 18,000 aspirations daily, no matter what strain these cost

her or how they clashed with the horarium.

Randall Jarrell has somewhere written: "And yet the ways we miss our life are life." The quotation might well stand as head-note to *The Called and the Chosen*. While a more powerful novel might have been written on this theme, Miss Baldwin's book is an excellent *essai*, and one which ought to deepen love for a religious vocation in those fortunate enough to possess one.

SISTER M. BERNETTA QUINN

THE MARYKNOLL MISSAL

Edited by the Maryknoll Fathers, with the collaboration of Charles J. Callan, O.P., S.T.M. Kenedy. \$8: imit. leather; \$11.50: fabricated leather; \$14.50: leather.

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In the worship of the Living God it is truly the Mass that matters. More and more Catholics are coming to the realization of this truth. As they do, the use of the missal at Mass must of necessity become more widespread and more intelligent. Here is a missal with popular features to insure its more wide-

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spread use, and yet with a soundly liturgical and theological emphasis to make its users more profoundly aware and appreciative of the riches of the Church's public worship in the Mass.

Some will wonder why the missal's title had to be amplified to include a phrase about the Mystical Body. However, this is otherwise so admirable a piece of editing and publication that it deserves a wide and warm welcome from the devout and a place on the Christmas lists of those who plan to give missals as gifts.

+ JOHN WRIGHT
Bishop of Worcester

ART AND CIVILIZATION

By Bernard S. Myers. McGraw-Hill. 757p.
\$6.90

This is the most recent comprehensive survey of the visual arts (architecture, painting, sculpture), beginning with the paleolithic period of the cave paintings

social, political and cultural phenomena in each era in the interest of explaining as far as possible how the first two elements affect the third." Thus the book has been planned partly as a sociology of the visual arts, partly as a specific history of art, distinguished from general history. Due to his immense knowledge in the field of the plastic arts and to his sensitivity regarding esthetic values as embodied in art works, Myers is likewise bent toward an appreciation of the influence of style and technique not only on the arts themselves but also on broad cultural developments.

A book with such gigantic scope is, even with a length of 757 pages and a wealth of almost 600 very well chosen illustrations, is forced to a brevity that oftentimes prevents a satisfactory execution of the intended plan. Short allusions lead occasionally to simplifications and inadequate descriptions of correlations between socio-political and cultural processes. Not always is a balance maintained in evaluating the various factors which the author wants to examine.

Still this new presentation of the visual arts serves a very useful purpose.

The non-expert art lover will profit highly by this encyclopedic work and learn about sequences and intertwining relations of historical periods; he will gain insight into the contexts within which the artists worked in their respective eras, and into their backgrounds, motives and technical possibilities. From the general knowledge that he will thus acquire he can then proceed to the study of more specialized monographs.

RUDOLPH E. MORRIS

THE WORD

Joy to you in the Lord at all times; once again I wish you joy (Phil. 4:4; Introit for Gaudete Sunday).

In the rich calendar of Holy Mother Church there are two Sundays—the fourth in Lent, the third in Advent—which have a special and similar character. These two Sundays, when alone the priest at Mass wears rose-colored vestments, are paradoxical, for they are days of liturgical joy in seasons of liturgical penance. Laetare Sunday in mid-

Our Reviewers

DR. FRANCIS E. MCMAHON, former president of the Catholic Ass'n. for International Peace, writes and lectures on Spain and Argentina.

REV. JOSEPH A. SLATTERY, S.J., is professor of English at Loyola Seminary, Shrub Oak, N. Y.

REV. ROBERT O. JOHANN, S.J., is author of *The Meaning of Love* (Newman, 1955).

PROF. JAMES COLLINS, of the Department of Philosophy, St. Louis University, is author of *A History of Modern European Philosophy* (Bruce, 1954).

SISTER M. BERNETTA QUINN, O.S.F., is chairman of the English Department at the College of St. Teresa, Winona, Minn.

PROF. RUDOLPH E. MORRIS, of Marquette University, is the author of "Starting with the Sociology of Art" in *AMERICA* (9/7/57).

and guiding the reader up to our days; India, China, Japan and the Islamic civilization are included.

However, the author, an eminent member of the Art Department of the City College of New York, did not intend to write another history of art. As the title indicates and the preface explains, a sociocultural approach to an understanding of the arts has been chosen. "It tries to achieve a synthesis of

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KEY TO ABBREVIATIONS

LAS Liberal Arts and Science
AE Adult Education
C Commerce
D Dentistry
Ed Education
E Engineering
FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism
L Law
M Medicine

Mu Music
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology
Station

Sp Speech
Officers Training Corps
AROTC Army
NROTC Navy
AFROTC Air Force

Lent anticipates the happiness of Easter and of our Saviour's resurrection. Gaudete Sunday in mid-Advent anticipates the gladness of Christmas and of God's Incarnation.

Let us convince ourselves anew this morning that the blessed Incarnation of Christ our Lord makes good cause for high rejoicing.

The primary purpose and consequence of the Incarnation of God's only-begotten Son is, of course, redemption. Human nature (or, more exactly, the family of mankind) had wilfully contracted a huge debt with God the Creator, a debt which, on God's part, involved not the slightest injustice or harshness, and which, on man's side, was simply and flatly unpayable. Like a fool, man had gambled far beyond his capacity to pay.

In a juncture of such criminal folly there would appear to be but one reasonable solution, and it is perfectly expressed in the mordant language of Christ's own parable of the wicked servant. *Whereupon his master gave orders that he should be sold, with his wife and children and all that he had, and so the debt should be paid.*

But the mercy and loving kindness of God our Lord provided a happier answer to man's hopeless, hapless plight: the redemption of guilty mankind by the sacrificial death of God's Son made man. Since, as St. Augustine observed long ago, God could not have died unless He had become man, the Incarnation is the exordium of redemption. Justly does Mother Church urge gladness upon her children as, at each new Christmas, we celebrate again the beginning of salvation, the gentle initiation of our undeserved rescue from an eternity without the living vision of God.

There are other reasons for rejoicing in the loving mystery of the Incarnation. A saint has noted that by His gracious coming Christ has given Himself to us as *fratrem in carne: a brother in the flesh*. Both the expression and the profound truth expressed are strongly appealing. God's assumption of our human nature has induced between God and man a relationship which is truly and most literally *familiar*, for it is a thing of flesh and blood. As often as I walk or talk or even breathe, as often as I eat or drink or sleep, as often as I ache or am heartsick or shed tears, I can always think: God did just this, God felt even so.

Finally (for now), we may look forward to a new Christmas and marvel anew, with gladness, at the inexpressibly tender *manner* of the Incarnation.

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God could have visited us in ways without number, in ways wondrous beyond telling. In fact, God did come to us as an infant, as a ruddy, squirming, wailing baby, lying upon straw, cradled in a feeding-trough for cattle. Seeing all this Christmas truth once more, the Christian heart does indeed soften with gladness and no little love.

And perhaps as great and sweet a joy as any is this: now God has a Mother.

VINCENT P. MCCORRY, S.J.

THEATRE

ROMANOFF AND JULIET, by Peter Ustinov, was a roaring hit in London, and there is every reason to believe that it will be no less successful at the Plymouth.

The action occurs in a mythical European country, so tiny that it has a standing army of only two part-time soldiers. The Russian and American embassies face each other across the street and the son and daughter of the ambassadors fall in love. Here is a situation that could trigger a story line as acrimonious, if not as bloody, as that Montague-Capulet affair. Mr. Ustinov, however, skirts around the potentially tragic aspect of the story, en route to a happy ending via a delirious comedy that stops a hairline short of farce.

There are so many grotesque turns, switches and angles in the story, each one calling for a snicker or guffaw, that it is hard to remember them. That fantastically inaccurate clock, for instance, or the spy sent from Moscow to check on the efficiency and loyalty of the Soviet ambassador, or the ludicrous bishop of the Wholly Unorthodox Church—these are only a few ingredients of a *mélange* of fabulous high jinx.

The brilliant performance is in Mr. Ustinov's and other veteran actors' capable hands. George S. Kaufman directed the production and Denis Malcles designed the utilitarian setting.

TIME REMEMBERED, Jean Anouilh's comedy presented by The Playwrights' Company at the Morosco, is so brilliant in writing and radiant in performance that it comes near to dissolving in sheer delight. The story, translated by Patricia Moyes, is utterly fantastic, but it seems quite plausible in narration and is afterward remembered as a gay experience.

Three years before the opening scene,

the scion of a French family of ancient nobility and inexhaustible wealth fell in love with a fabulously popular ballerina, and she returned his love for three rapturous days before rather awkwardly, and with small consideration of her sweetheart's feeling, she garroted herself with her scarf. The young man, after her demise, lapsed into deep and prolonged melancholia. To bring him out of his dejection his aunt bought all the night spots and other places her nephew and the ballerina had visited during their short romance, together with their staffs, transplanting them to her ancestral grounds, sustaining his illusion that his beloved is still with him, in memory if not in the flesh.

It's an obviously silly story line if there ever was one; but embroidered with Mr. Anouilh's acute humor and discursions of worldly wisdom, expertly guided by Albert Marre's magic direction, it makes a delectable theatre piece. Oliver Smith's rococo settings and Miles White's period costumes provide an appropriate atmosphere for the theatrical fairy tale.

Helen Hayes, as the solicitous aunt, is astounding in a role that demands

making the unbelievable plausible. There is a long period in the opening act, when there is a minimum of action and few intrinsically amusing lines, that requires her to control the stage and hold the interest of the audience on her own while the author gets along with his exposition. It is the most luminous performance any theatregoer of our time has seen, or is likely to see.

Restricted space prevents adequate attention to fine performances by Susan Strasberg and Richard Burton and the competent handling of supporting roles. It would be next to criminal, however, to omit mentioning Sig Arno's exasperated frown when the cork of a champagne bottle fails to pop.

NUDE WITH VIOLIN, presented at the Belasco by The Playwrights' Company, which has promoted three challenging plays in the first half of the season, demands that the observer perform a mental and moral somersault for its full enjoyment. Noel Coward, a colorful southpaw among playwrights, bases his comedy on the thesis that all critics of modern art are either ignoramuses or frauds, an assumption that would imme-

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by Timothy L. McDonnell, S.J.

This is a study of the evolution of a plan for social reform from its genesis to its enactment as a federal law. Hitherto unpublished materials from the White House files of President Roosevelt, the office files of Senator Robert F. Wagner and of various agencies of the Federal Government and pressure groups, correlated with factual data supplied in interviews with the experts who drafted the legislation, bring to light a new viewpoint of the New Deal philosophy and manifest the tactics and the art of politics. The account of the struggle within the administration to control the development of a public-housing policy, a multimillion dollar financial plan, and a new agency of the Federal Government brings to the pages of this book the words and deeds of many colorful leaders of the New Deal, especially Roosevelt, Wagner, Ickes, and Morgenthau.

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AMERICA

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diately make all painting since the Bar-bizon School suspect, plunging the collectors' market into a panic comparable with Wall Street's Black Friday. Once in the mood for Mr. Coward's tomfoolery, you will find his comedy highly diverting.

The author personally handles the leading role, a butler of uncertain racial lineage, and "happens" to be faultless in the role he wrote for himself. All other characters are skilfully interpreted by Morris Carnovsky, Joyce Carey, Luba Malina and an efficient supporting cast of more names than can be mentioned. Oliver Smith designed the set.

THEOPHILUS LEWIS

RECORDINGS

A handsomely packaged and annotated connoisseur's item, *Music of the Medieval Court and Countryside* is at once a work of scholarship and beauty, presented to the devotee of "ancient music" by Noah Greenberg's gifted ensemble, the Pro Musica Antiqua artists. Vocal selections of Dufay and Leonin as well as anonymous miniature instrumental pieces form a varied and unusual recital (Decca 9400, \$4.98).

Christmas

Robert Shaw has rerecorded (with his chorale) Volume I of his *Christmas Hymns and Carols*, one of the finest holiday albums of the past eight years. All the universally loved carols are there, some of them in attractive new arrangements, though one misses the charming setting of "First Noel" (LM 2193).

Two more extended compositions should be especially appealing to the adult music-lover. *L'Enfance du Christ*, considered by some as Berlioz' most uniformly inspired work, is an oratorio which, though making occasional forays into a quasi-operatic style, presents a generally subdued and lyrically exalted vision of the Saviour's flight into Egypt. In contrast to the sincere but exuberant music of Handel, the approach of Berlioz will appear more devout and profound. Charles Munch, a master interpreter of Berlioz, has four eminent soloists at his disposal in this first-rate production: Cesare Valletti, Florence Kopleff, Gerard Souzay and Giorgio Tozzi (LM 6053).

Bach's *Christmas Oratorio* is actually a set of six separate cantatas, composed for the major feasts from Christmas to

Epiphany. Several of the choral tunes are generally well known, but over and above this there is a rich variety of forms, and the music is appropriately and busily festive. German artists, centered in Berlin (including the Berlin Philharmonic), offer the best interpretation now in the catalog, under Fritz Lehmann (Decca ARC 3079).

Opera

Italian opera, imported to England in the 18th century, struck Sam Johnson as being "an exotick and irrational entertainment." Though the learned Doctor boasted of no talents as a music critic, one wonders what he would have had to say about the works of Verdi and Puccini. Clearly, American opera lovers, familiar with carnage and violence, do not consider either the horror of *Rigoletto* or the shocking verismo of *Tosca* as irrational—doubtless because the music in its mysterious way draws over these productions the veil of plausibility and even beauty. *Tosca* has appeared in a striking new recording with Zinka Milanov in the title role, assisted by veterans Bjoerling and Warren, and the Rome Opera forces under Erich Leinsdorf. This must count as one of the best all-around *Toscas* ever released (Vic. LM 6052).

In spite of cooperation from orchestra and supporting cast, an opera, like a spoken drama, stands or falls with the success of the leading characters. In a new *Rigoletto*, Leonard Warren offers his usually reliable and dramatically strong performance; Bjoerling as the Duke sings forcefully, but lacks a certain swagger needed for this part; Roberta Peters as Gilda performs sincerely, but she must meet strong competition in this role from other quarters. The Quartet of Act IV is a high moment in this set, but the storm and murder scene lacks some of the fearful impact of Toscanini's reading (LM 6051).

Stronger recommendation must go to a new *Der Rosenkavalier*, one of the most stable operas of this century. The plot has its share of intrigues, but a gentle Viennese atmosphere provides a healthy change from the southern violence and passion of the works noted above. The music moves slowly at times, much in a Mozartean manner, and then one can enjoy to the full the brilliant cast gathered for this recording: Schwarzkopf as the Feldmarschallin, Christa Ludwig as Octavian, Otto Edelmann as the Baron, Teresa Stich-Randall as Sophie, and other fine singers whom space forbids naming. Von Karajan conducts the Philharmonia in a truly fine production (Angel 3563 D).

FRANCIS J. GUENTNER

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